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COMMUNICATIONS.

For the Western Recorder.

A SOLEMN DENUNCIATION.

"Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken."—HAB. ii, 15.

MR. EDITOR—There are, if I mistake not, several distinct classes of people, called temperate and honest and industrious, whose conduct, little as they are aware of it, exposes them more or less to the solemn denunciation which I have here quoted.

After so much light has been thrown upon the subject of intemperance—its nature, its causes, its progress, its remedies—I shall need to do little else than name the classes to which I here allude.

1st. The keeper of a dram-shop, who, in the most literal sense, is day after day putting his bottle to his neighbour, and making him drunk. He receives the wages of unrighteousness. He sees the same customers coming continually on the same errand, with trembling limbs, and bloated countenances, with poverty and wretchedness visibly enstamped upon them. He knows that they are gradually destroying themselves and their families. He has therefore no excuse. He gets his living out of the direct gains of his neighbour's destruction: and as certainly as the bible is true, the woe is denounced against him.

2d. A large class of *innkeepers* derive no small share of their support by the same practice. Some of them will have their bar-room continually thronged by tipplers.—Others, for credit sake, will stop selling to a man, as soon as he has taken all the load he is able to carry without staggering; or if perchance he has a glass or two beyond this, will make amends by kicking him out of doors, and sending him off swearing and swaggering through the streets. Others having rather more sense of decency, will reject this class of customers, but accommodate a higher class, who in truth belong to the same school, and who, in time, it is probable, will become equally degraded. They will accommodate companies of *decent* people, who often come on some *special occasion* to drink and carouse; to make merry; perhaps to play cards; when each individual calculates to drink to the utmost of his ability, without getting palpably intoxicated, or as the phrase is, "disguised with liquor."

All these givers of "strong drink," it is needless to say, are in the same condemnation—subject to the same "woe" of the Almighty.

3d. There is a temperate class of business men, agriculturalists, mechanics, contractors, &c. who having in their employ as servants or day labourers, the lovers of strong drink, are continually *treating* them with their favourite beverage, for the *special* purpose of thereby *increasing* the amount of their labour. To these may be added a class of tradesmen, who put their bottle to the mouth of their customers, for the purpose of getting a better bargain or an extensive purchase out of them. These, also, are in the same condemnation with the keepers of such dram shops and taverns as I have described. There can be no doubt of this. Not an argument is needed to prove it. A woe is denounced against them; and how can they expect to escape it, without speedy repentance and reformation? "Let God be true and every man a liar." Hath he "spoken," and shall he "not do it?"

4th. But what shall be said of the country distiller, who lives in the midst of the desolations of drunkenness; has the advantage of tracing the mischievous results of causes which he puts into operation? He may plead, if he chooses, that he is labouring to supply some unknown foreign market, and not for home consumption. He may plead that the article he furnishes is, and for a long time has been, a regular article of commerce. He may plead, too, that the article is often employed, to some extent, for medicinal and manufacturing purposes. Let him plead all this, and still the action will lie against him. Spirits are the bane of his own countrymen; and he knows it. Immense quantities are consumed around him, which his distillery furnishes. To carry on the trade *profitably, he must barter extensively with country customers*, who, in exchange for a little produce of the field, receive at a cheap rate, for home consumption, spirits enough to ruin their own families, and one half of the neighbourhood besides. These results are actually seen and known. They are multiplied continually, and much in proportion as business increases. And if the putting of a *bottle* to one's neighbour is so great a sin, what must be the sin of putting kegs, barrels and hogsheads of the same poison into hands which will not be slack in drinking or distribution!

5th. The wholesale dealer, who furnishes merchants far and near with all kinds of spirituous liquors, for the more general supply of the country. He too puts kegs, barrels and hogsheads, instead of bottles, into the possession of his neighbour. Will this circumstance exculpate him? He deals, it is true, in regular articles of commerce; yet he cannot plead that he is sending them *out* of the country where they are needed. He is sending them where he knows, or ought to know, that they will be an injury. He is dealing in a species of commerce, which, in the result, is more detrimental to the morals of the community than that of the African slave-trade. Is he entirely guiltless? Is he less culpable than the distiller? The one sees the evil springing up around him, & *pretends* to be sending the poison out of the country. The other lives more remote from the evils; but he has been informed of their existence, while yet he is making his purchases and sales for supplying the merchants of a dram-drinking community.

Now, Mr. Editor, why should the first of these classes be so readily condemned, while any of the remaining four are tolerated. If the latter may plead prudence, so may the former. If the latter may be allowed to plead the necessity of getting a livelihood, so may the former. If the latter urge that what they are doing will be done by others, if not by them, let the former have the advantage of the same plea, for doubtless he is equally entitled to it. All these pleas, however, will be found nugatory; and doubtless all that are ever offered, however expressed in language, may be reduced to these in effect.

But I have not done.

6th. There is a sixth class, who put their bottle to their neighbour—1st, in compliance to custom "Be ye not conformed to this world." 2d, in token of civility; but is it civil to tempt a man to acquire a pernicious habit? 3d, in compliance with a tippler's importunity. The man is killing himself: Shall any one become an accomplice? 4th, to maintain a character for generosity or liberality—generosity or liberality in making drunkards? 5th, to furnish the means of a little social exhiliration; *alias*, to encourage intemperance in the first degree. 6th. to remunerate a tavern keeper for troubling his house. Query, would not a shilling or two be as acceptable to the landlord, when given in express consideration of the trouble, as when paid for that which is not really needed?

Those who thus occupy the subdivisions of this class, are the men who by their daily example contribute to keep others in countenance. Their example, were it corrected, would soon effect a general reformation.

7th. But there is still another class, who, if I mistake not, are almost wholly responsible for keeping those of the sixth class in countenance. I allude to the more affluent class, who are liberal chiefly in the article of wines. They often drink themselves, somewhat more than is necessary for "stomach-sake;" and distribute daily to others, in token of respect, civility, or kind regard. This example, useless of itself, is copied literally by many who cannot afford the expense; and in imitations more or less rude, by those in the lower walks of life of cogniac, jamaica, cider-brandy, whiskey. It requires no new observation to show that these examples are continually acting upon every grade of society; and to say nothing of the rectified whiskey which is mingled with the wine by city adulterators, who derive their whiskey from country distillers for the purpose, these wine-drinkers, it is evident, are more or less directly or indirectly putting their bottle to their neighbour; and giving him strong drink.

But you have admonished your correspondents to "be short." Far be it from me to say, in conclusion, that every individual, who in any possible sense, or from any motive whatever, puts "his bottle to his neighbour," will inherit the malediction. I only present it before your readers, with a few definitions, illustrations, queries and classifications, which are based upon facts well authenticated; all this in connexion with the solemn consideration that God is just and true, and impartial and omniscient. Far be it from me to judge rashly: Yet when I remember that a "woe" from the Almighty is denounced against those who are guilty of a certain specific offence, I cannot but think it a question of some moment to ascertain the identity of the offenders.

Your's, &c.

ENQUIRER.

For the Western Recorder.

THE SERIOUS MINISTER.

MR. EDITOR—I arrived at —— on Saturday eve, in the Pioneer stage, which you know waits for passengers over the Sabbath. In the morning, I found my way in good season to the presbyterian church. I had been seated but a few moments, and the bell had only ceased tolling, when the minister appeared. The gentleman who had given me a seat, said to me softly, "This is our pastor." My eyes followed him, as he approached, ascended the desk, and waited a few moments for the house to become silent. There was something in his appearance that attracted my closest attention. He seemed not to regard any one present, or even to know that there was another person in the house. Not even a glance of the eye was cast around him; nor did I observe a single movement which indicated a consciousness that the eyes of hundreds were upon him. The effect upon my own mind, which, so far as I know, resulted wholly from the appearance of the minister, was to fill me with a deep conviction that I was in the *house of God*; that his *presence* was there, and that it was *his worship* in which we were about to engage. When the house had become still, the minister arose, and began the services by imploring the divine blessing. It was now evident to me that he was emphatically a *praying* man. I was sure he had been upon his knees that morning, and from his closet had come directly to the house of God. The invocation from his lips did not seem merely an introduction to the exercises of the day. He evidently felt, that without the blessing of God, nothing could be done. It was evident, also, that he was animated with the strong hope that a blessing would attend the labours in which he was about to engage.

By this time my drowsy soul was quite aroused from that too careless state in which I had come up thither. I had forgotten the world, my earthly business, and the objects around me, and began really to feel, "how awful is this place:" God is here!—As the minister began to read a portion of the scriptures, there was nothing peculiar in his voice or manner; nor would he be called an excellent reader. But this one thing was manifest at every word, as he proceeded, the truth had made a deep impression upon his own mind. He read with such peculiar emphasis, with an occasional pause at the close of a sentiment, that I seemed never to have heard the chapter before; and many of the passages came home to my heart with so much force, that they have not yet been forgotten. Though he made no comment or application as he proceeded, yet every countenance was fixed in attention, and a dead silence pervaded the assembly. Judging from my own feelings, I can but think that a strong impression was made upon the audience, by the simple reading of that short portion of scripture.

The reading of the hymn was marked by the same peculiarity. No one thought of the poetry, or of the manner in which it was read; but it was the *sentiment* to which every hearer was directed; and the subject was such as seemed to be a continuation of the chapter read, and an application of its truths.

Not to speak of the prayer; the subject of the sermon was *repentance*. The object of the minister was to shew, first, the *nature* of repentance. This he did, not by a course of metaphysical reasoning, nor by introducing many theological terms; but chiefly by illustrations, which the unlearned, and even children, could understand. He next went on to distinguish true repentance, from all counterfeits which might be mistaken for it. Here, also, at every step, he used illustrations, which not only made the distinctions plain, but very much excited attention; and what seemed more striking, was the great anxiety he manifested, lest by some one of his audience the nature of repentance should be misunderstood. From the tone of his voice, and the expression of his countenance, apparently every person was made to feel that it was a subject of vast moment. At length he came to urge the duty of repentance, and to point out the consequences of a failure, or even of a delay. The work required was an immediate work; to be done before they should arise from their seats; before another moment should pass. It was the command of God; eternal life, or eternal death, was depending. He addressed his hearers as though he expected them *then* to obey the command of heaven; urging home the command with earnestness; placing life and death before each individual, with a solemnity which gave an awful and living certainty to every declaration from his lips. He closed with a most solemn appeal to his hearers, and to God, the omniscient *Witness*, in behalf of the import of his message. I now cast my eyes over the congregation. Not a drowsy or listless countenance; not one that cast a look of contempt, or a smile of levity; not even a wandering eye, did I behold. A deep *seriousness* was spread over the assembly; and many a head was drooping, and the face concealed.—The meeting was closed, and the congregation began slowly to retire. I observed that none seemed disposed to speak to others. All were silent, and evidently absorbed in the subject which had been before them. For myself, I felt that I must hasten to my chamber, that I might get upon my knees before God. Others, very many, I doubt not, felt the same necessity.

Since hearing the above discourse, I have been often led to inquire what it was in the preacher that gave the word dispensed so much effect, and made it so profitable to all. Was it his simplicity, his eloquence, or his learning. I cannot think he was remarkable for any of these. Was it a time of special revival in the place; and was the minister stirred up to unusual engagedness? I was told there was no more than an ordinary attention among the people, and that I had witnessed but an ordinary specimen of the minister's performance. Were not my own impressions, then, owing to some uncommon visitation of the Spirit? This would not account for the effect which was visible upon others. For myself, I am satisfied, that the only peculiarity of this preacher was his *deep seriousness*; and to this alone, under God, can I attribute the effect produced by his preaching. He seemed, from beginning to end, to enter into every thing as a solemn reality; and judging from my own impressions, the influence of this upon others commenced as soon as he entered the house, and continued increasing and deepening till the end of the service. O! that more of our ministers were *deeply serious*; that they would act a *real*, and not seemingly a borrowed part! What a compensation would this be for a want of *talent*, and *learning*, and *numbers*, in the ministry! What effects would be seen at once to follow the ministrations of the gospel! And what good man, I would ask, who is a minister of the gospel, cannot be emphatically a *serious* one?

VIATOR.

That seriousness which is the offspring of deep, abiding spirituality; which is based upon self-loathing, and a feeling sense of personal responsibility, as in the presence of God, and which leads to activity, to earnestness, and confidence in God, will never be entirely lost upon an assembly of worshippers. And in general, the fruits of such faithfulness will spring up more or less visibly, as tokens of divine acceptance. Yet how many are there who pass quietly along for years, without *seeing* any special result of their labours?—[EDITOR.

From the Connecticut Observer.

QUESTIONS TO THE PEOPLE.

What right of conscience would be violated, if the transportation of the mail on the Sabbath, were forbidden by national law?

Is not the prayer of the memorialists, on this subject, entirely negative?

Do they ask for any thing more, than that Congress would not continue to interrupt them in the observance of the Lord's day, which they conscientiously believe to be their duty?

Ought not the consciences of twenty or thirty thousand Jews and Seventh-day Baptists to be quiet, as to the *seventh* day of the week, when they know, that the remainder of our twelve millions acknowledge the *first*, as the christian Sabbath?

Is not the transportation of the mail on the Sabbath, just cause of lamentation and grief to that numerous body of sober and devout people, who constitute the strong and firm pillars of the republic?

Are not the public worship and the private enjoyments of the Lord's people disturbed, throughout the country, by this transportation?

Were an unofficed individual to make as much disturbance, in worshipping assemblies, as the transportation of the mail does, would he not be seized and punished?

Does not this public exhibition of impiety embolden many thousands to profane the Sabbath, by pursuing their own personal business or pleasure, on that consecrated day?

Can the particular states hope to succeed in efforts to restrain their own impious citizens, on the Sabbath, so long as the national authority *commands* this profanation?

What considerate person can be found hardy enough to expect, that worldly calculations and labours will succeed better, if prosecuted, through all days alike, than if suspended, on the Sabbath?

Will not the Ruler of the world make six days of secular labour more profitable to you than seven, if one of the seven be spent in obedience to his commandment?

Would any branch of worldly business, but that of mere speculators, suffer by stopping the mail on the Sabbath?

Would the public be injured, if the enterprises of such men *were* checked?

What are the objects of speculators, but depredations on the fair trader, upon each other, and upon the people of the country?

Ought an advantage to be encouraged, which earlier advices, from foreign markets, give a speculator, in New-York for instance, over men at the south, relative to variations of price abroad, in the article of flour, or cotton, or any other important article of traffic?

Do the schemes of speculators tend to make the people generally richer, wiser, or happier?

Need Congress dread any guilt of defining the law of God, if, for the moral, and, therefore, essential benefit of the country, they decree that their own agents shall not work, in their employment, on the Sabbath?

From the Rochester Observer.

SANDWICH ISLANDS.

By Mr. Ely, who has returned to this country on account of ill health, we have received a letter from a chief at Oahu, a translation of which we lay before our readers, that they may perceive the improvement of one, who, previous to the establishment of the mission, was involved in all the darkness of heathenism, and destitute alike of the comforts and usages of civilised society:—

Translation of a letter from Laanui, a Sandwich Island chief, to one of the editors of this paper, dated October 8, 1828:—

Affection to you Mr. Loomis, together with Mrs. Loomis, and your children, and Kauple.* This is my sentiment of affection to you and to your friends. To repent of the sins of the heart, and of the body; to follow with my whole desires, and my affections, and my thoughts, and my entire devotion, the Saviour of my soul, Jesus Christ, who leads me in a straight (or correct) path, and who directs me to that which constitutes the evidence of my salvation; this is what I seek after by night and by day, in the morning, at noon, and in the evening; that I may obtain true happiness. Then shall my soul be refreshed with the perfect righteousness of Jesus Christ. This part of my letter is finished. Here is another brief thought respecting you my friend; even you. My copy of Matthew, John and Mark,† let them be bound together, so as to form one book. This is what I particularly desire of you. This is all. Great love to you two. Do you two express my affection to your relations, both male and female. It is my desire that you would pray to God for me; and I will pray for you, that we all may be saved by Jesus. Lidia Namahana sends her love to Mrs. Loomis, saying, "Love to them, and love (from them) to us; let our affections be concentrated in Jesus Christ, the great Saviour, by whom we are saved." The sentiment of Lidia is ended.

GIDEON LAANUI.

* A native of the islands, who resides in the family of Mr. Loomis.

† An edition of these three gospels in the Hawaiian language are now in press, under the superintendence of Mr. Loomis.

From the Algemeine Kirchen Zeitung.

SWEDEN.

Some time since one of our gazettes reported, "We have occasionally made mention of a *sect* in one of the north-eastern provinces of the kingdom, known by the name of *Readers*; as well as of many little vexatious occurrences, which they have occasioned by their zeal in their cause, perhaps well intended, but certainly unenlightened. We must now report a new branch of the sect, under the same name, recently sprung up in the southern provinces. This branch of the readers, however, according to the information we have received, has learned to make a better use of what they read. These, in common with the others, hate and reject pride and pomp of dress, dancing, gaming, and grog-shops. They employ themselves industriously in reading the word of God, without, however, transgressing the command, that man must eat his bread by the sweat of his brow. But they differ from the former in one thing; the former despise the clergy, whom they consider unworthy of their office; but these, on the contrary, go so far in their enthusiasm for their pastors, that after hearing a fine sermon, they throng around him to kiss his hands and his clothes, and do not hesitate to travel many miles to be edified by their conversation and instructions. A traveller, whose veracity we have no reason to question, gives the following charming picture of the happy influence on the moral character and habits of the people. Having lodged in the neighbourhood, at the house of a friend, he recollected on rising in the morning that he had the preceding evening forgotten and left in his waggon some valuable articles; and he expressed his fears that they had been stolen; but his friend assured him that there was no reason for uneasiness, and the event proved the assurance correct. He added, if he had hung his watch to his waggon, it would have been as safe as in his own pocket. Among other circumstances, he was told of one man, who had long been suspected of stealing, but could never be convicted, and who after he was converted to a reader, not only restored to the owners what he had stolen, or the value, but also legal interest from the time he had taken it."

We might here inquire, whether in all this there is one trait, which justifies us in attaching to this people the odious name of *sect*; or rather, whether there is in it any thing more than the natural influence of a regular and appropriate application of the divine word to the upright mind.

NEW-ORLEANS.

From a Letter of J. S. Christmas.

The scenery, as I viewed it from the deck of the vessel, is of a character altogether different from any thing I had ever seen in the northern half of our Union, or on the banks of the St. Lawrence. The first object on the shore was the levee, with here and there a gang of slaves, repairing and strengthening it under the direction of a task-master. Next, the public road running parallel with the levee. Beyond that, on each plantation, may be seen the sugar house, a large smoky looking building; little clusters of low houses, inhabited by the slaves; and at the foot of a beautiful yard or garden beset with orange trees, and already putting forth the rose, is the habitation of the planter himself, which is generally an airy wooden building, surrounded with a verandah, and bearing every appearance of being built for a warm climate. Back of this, for the distance of about a mile, the sugar cane stretch themselves in a dead level, till you reach the swamp, whose cypress trees, loaded on every limb with pendent wreaths of moss, form a sombre back ground of the Louisiana landscape. Another object, which in all the southern states obtrudes itself upon your attention, is the carrion crows, which, under the protection of law, wheel in flocks about the habitations of men with a wonderful familiarity.

The approach to the city of New-Orleans is certainly imposing. In no seaport of our country, excepting New-York, have I seen such a forest of masts. Many of the buildings are fine, though wanting in that uniformity to which our eye has been accustomed. The streets are rectangular, of sufficient width, with paved sidewalks, and since I have been here, most miserably muddy. I have seen carts in some of the main streets go into mire to the axle, and with difficulty extricated, after unshipping their load. From the miry nature of the soil on which the city stands, the opinion has long prevailed that pavements would not answer here; but the experiment having been successfully made, it is to be hoped that in a few years there will be little danger of being engulfed in the mud at one's own door.

Every thing here at this season presents the appearance of business and bustle. The levee is thronged with goods and carters and carts, and persons of all ages and complexions, moving in every direction. In the hucksters' stalls, you find fiddles & daggers, oranges and bananas, for sale. The warehouses and stores are much in the same style with those in New-York—fully as extensive and showy. The parts of the city where the French population most abounds, reminded me strongly of the suburban portions of Montreal. The single storied house, whitewashed on the outside, the window sash hung on hinges, and the glass kept perfectly clean, the lights in the door with a curtain hanging behind, together with the French tongue which is constantly heard, strongly revived reminiscences of the north in my mind.

New-Orleans was founded in 1717, by the Count de Bienville, and named in honour of the Duke of Orleans. It contained in 1803, when ceded to our government, 8000 souls. Its present resident population is estimated at about 40,000. Add to this about 15 or 20,000 more transient persons, whom business and pleasure brings here in the winter season, and you will have a mass of about 60,000 human beings in this place at the present time. Of this number, not more than one-half remain during the summer and autumnal months. Most of the transient persons are dispersed and gone forever, while many thousands of the permanent inhabitants retire to the pine woods beyond the reach of the yellow fever, or retreat during the sickly season to the northern states or to France, whither many of the French resort.

INDWELLING SIN.

Many Christians go mourning all their days, under a sense of indwelling sin; when nothing would be required to restore them to cheerfulness but an increase of faith. Newton has the following remarks on the subject, in answer to the complaints of a friend:—

"Your sorrowful complaints have often been mine. If they are not so now, it is not because I feel less ground for them; but because I hope I am more acquainted with the remedy provided against them. I see much daily continual cause for humiliation, whether I look backward or inward. But if it is true that Jesus lived and died for sinners, and is now a high priest on the throne; if he really said, "Him that cometh unto me, I will in no wise cast out;" if he meant what he said; if his word may be taken, and if he is able to make it good; then I can see no just cause for distress. The sum of my complaints amount but to this, that I am a sick sinner, diseased in every part; but then if he, who is the infallible Physician, has undertaken my case, I shall not die, but live and declare the works of the Lord. I have no remarkable experience to talk of. I never was like Paul, at any difficulty to tell whether I was in the body or out of the body; I am burdened with a body of sin and death; but I have a little book which I am enabled to believe is the sure word of God. The doctrine and promises I meet within it, which we call the gospel, exactly suits my wants, and the temper and conduct it is designed to form, agree with my leading desires.

"I was once far otherwise minded, and should doubtless have remained so, had not almighty power and mercy softened me. I would therefore praise Him for what he has done, and wait upon him to do more; for I can do nothing for myself. In the mean time, instead of complaining, I would try to be thankful. If he has begun a good work, I dare not indulge a doubt of his carrying it on. This would be a dishonour to his wisdom, power and faithfulness."

"PHILOSOPHY, FALSELY SO CALLED."

This, for a time, was the bane of christianity, as it is now the destruction of evangelical religion, in a large portion of Germany, which had previously been overrun with Socinianism. Witness the following remarks of an American gentleman now in that country, to his friend in New-York, as communicated for the Observer:—

"I do not know of any thing which I can write at present, which would be more interesting to you, than an account of some of the views of the rationalists of Germany, who look upon themselves as standing on the most elevated ground in religion and philosophy, and affect to regard with contempt the believers in the inspiration of the bible, whom they call supernaturalists, mystics, fanatics, priests, &c. and whose doctrines they accuse of spreading moral darkness over the earth, of diffusing a gloomy and melancholy spirit throughout society, and of being a chief cause of suicide, &c. The following passages from their journals will serve to show something of the spirit and style of the rationalists:—

"In one of these journals, a rationalist says, "Jesus never required of his Apostles a renunciation of the free use of their reason, but on the contrary, he urged them to the unrestricted exercise of their reason, "to prove all things, and hold fast that which is good." Among all the Apostles, it is only Paul, who himself was no disciple of Jesus, who expresses the idea of a subjection of reason to faith, even this very Paul, (whom the catholic church has rightly selected as its head, and has made inferior to the Apostle Peter only in the matter of the keys and the rock), because in the mind of Paul alone, the principle of the catholic church could have struck root."

"Another journal says, "We know four young men studying theology, who wish to put themselves in a condition to judge for themselves, to distinguish truth from error; and to be neither pinched by the frost of scholasticism, nor suffocated by the heat of fanaticism, nor bewildered by the vapour of philosophy, nor carried away by the wind of mysticism, nor drowned by the water of the religion of feeling. But to remain sound in mind and heart, we know no better means than to go to school for a certain time to Professor Ohm. But they must not stumble at the fact that he does not teach theology, for we can assure them from many years' experience, that what they learn is the only *right way* to a theology, which neither suffers itself to be infected by the follies of the spirit of the times, nor finds necessity to beg of a bankrupt philosophy. Yes, we have ourselves experienced it. Seek first *mathematics*; the rest is but play. If you only possess the first, the rest comes of itself."

"I might give you many more examples of the exalted wisdom of these persons, who assume to themselves the title of rationalists, as if the believers in the humbling doctrines of the gospel were irrational, but I must leave it for some future opportunity."

Seek first mathematics! not "the kingdom of heaven;" not "a disposition to do the will of God;" but seek first mathematics, and all other things shall be added unto you. This is the religion of rationalists!

THE DRUNKARD.

HIS CONSCIENCE.

The drunkard obliterates the power of conscience. In his sober moments, it is blunted. In his drunken hours, it has gone in the wreck of all that is good. If ever alive, it is in some dark and gloomy interval, when he rouses to some of the feelings of everlasting despair. Conscience, like an ill-omened bird, rises over the gloom that has settled on his soul, and "like the vulture over its prey, flaps its wings only to terrify him." Again the hated voice is to be silenced. Again the soul must escape from this land, where life appears only as if it had animated the gloomy spectres of the dead, and was coming up from the dark tomb. The voice of reproof must be hushed. The hated monitor must be stilled, till the moral sense dies, never to be reanimated; till the flames of perdition shall shed a disastrous illumination on the soul, and conscience be roused to beat with heavy peals of thunder, redoubling every moment, on the spirit lost, eternally lost.

HIS FUTURE PROSPECTS.

Clouded with woe, and hung round with despair, he treads his gloomy course to the grave. "His spirit becomes a charnel-house, where life, and peace, and hope, have expired; a tomb, dark and hollow, covering the remains of departed enjoyment, and that opens no more to the entrance of the living." He may talk of religion, but it is only the incoherent babblings of the lunatic. The love of decency, and regard for law, the decisions of conscience, and the voice of religion, have alike expired. Dead, dead, thrice dead, to every thing that is good, he stands on the borders of eternity, with nothing but the blackness of darkness gathering around him. His probation is closed. His sun is setting in eternal night. God has declared that he shall not enter into heaven. No decree of that great day will be more just. No bolt of offended justice will strike more unerring. No solemn amen, to the doom pronounced by the God of purity, will be breathed forth with more acquiescence, than when his voice fixes the drunkard into changeless perdition. He that puts out the light of intellect and conscience; that removes eternal life from his reach; that with sacrilegious hand tears away the reason that God gave him; that "reels over his full bowl, and mouths the heavens;" that with infernal tread moves through society, scathing all that is good that he touches, and breathing mildew and death on religion, and decency, and law, is not fit to enter into heaven. The skies will be pure only by riddance from such a being. The place of rest will be holy and peaceful, only in the proof that the "infernal doors that on their hinges grate harsh thunder," have been closed on this destroyer of God's handiwork—this fiend, engendered, and nurtured, and corrupted, in the land of rebellion.—*Correspondent Oneida Republican.*

From the Albany Daily Adverliser.

COLONISATION SOCIETY.

At a meeting of citizens from different parts of the state of New-York, held at the session-room in Beaver-street, in the city of Albany, on the ninth day of April, 1829, Col. Elisha Jenkins, of the county of Columbia, was called to the chair, and James O. Morse, of Otsego, was appointed secretary.

The object of the meeting was briefly stated by Mr. B. P. Johnson, of Oneida; and a committee, consisting of John T. Norton and Benjamin F. Butler, of Albany, Gerrit Smith, of Madison, Benjamin P. Johnson, of Oneida, Walter Hubbell, of Ontario, John E. Hyde, of New-York, and Duncan M'Martin, Jr. of Montgomery, were appointed to make the necessary arrangements for the organisation of a State Colonisation Society. Credentials of delegates from Utica, Lowville, Whitesborough, New-York, Canaan, and Canandaigua, were presented.

Adjourned to meet at the capitol, on Saturday the 11th of April, at 3 o'clock in the afternoon.

Saturday, April 11, 1829.

The meeting again assembled in the senate chamber.

On motion of the Rev. Dr. Nott, President of Union College, seconded by Gerrit Smith, Esq:—

Resolved, That the objects of the American Colonisation Society merit the aid of all the friends of our country, of Africa, and of the human race; that its past success in the great experiments which it has been making, warrants the expectations, that those important objects will at no very distant period be accomplished; and that therefore this meeting proceed to organise a State Society, which will promote the views and aid the efforts of this excellent institution.

Mr. B. P. Johnson, from the committee appointed at the last meeting, reported a draught of a constitution; and on his motion, seconded by Mr. J. B. Skinner, of Genesee, it was adopted.

A committee, consisting of Charles R. Webster, of Albany, Walter Hubbell, of Ontario, William H. Maynard, of Oneida, Alonzo C. Paige, of Schenectady, and John T. Norton, of Albany, were appointed to make a nomination of the officers of the Society.

Mr. Isaac Orr, the agent of the American Colonisation Society, addressed the meeting, and related a variety of very interesting facts in relation to the colony at Liberia, on the coast of Africa.

Mr. Webster, from the nominating committee, reported the following names; which report was accepted, and the gentlemen elected officers of the Society:—

President—John Savage.

Vice-Presidents—James Milnor, 1st senate district: Nathaniel P. Tallmadge, 2d do: Eliphalett Nott, 3d do: Luther Bradish, 4th do: Gerrit Smith, 5th do: Samuel Nelson, 6th do: Nathaniel W. Howell, 7th do: David E. Evans, 8th do.

Managers—Benjamin F. Butler, Harmanus Bleecker, Charles R. Webster, Jabez D. Hammond, and John Willard.

Treasurer—Richard Yates.

Recording Sec'ry—Richard V. De Witt.

On motion of S. M. Hopkins,

Resolved, That the Colonisation Society should be kept separate from all local and party considerations; that it should endeavour by every proper method, and especially by circulating suitable publications, to unite in its favour all classes of people throughout our country; and that for the attainment of objects so important, it should be ready to give up every thing, but the principles and objects of its existence, and the lawful and honourable means of its prosperity.

On motion of Jabez D. Hammond, Esq. seconded by Rev. Mr. Campbell, an agent of the American Society—

Resolved, That the distracted and miserable state of Africa calls loudly for our commiseration and charitable efforts; and that the Colonisation Society is pursuing by far the most probable, if not indeed the only means, of enlightening the benighted and savage tribes of that continent, and of raising them to the rank and the blessings of christian nations.

ELISHA JENKINS, *Chairman.*

JAMES O. MORSE, *Secretary.*

The meeting was, at different periods of its deliberations, addressed by the Rev. Dr. Nott, Mr. Gerrit Smith, Rev. H. G. Ludlow, Mr. James Vanderpool, Mr. W. H. Maynard, Mr. T. L. Smith, Mr. A. C. Paige, Mr. S. M. Hopkins, Mr. J. D. Hammond, Mr. Isaac Orr, the Rev. Mr. Campbell; and lastly, by the celebrated Joseph Lancaster.

The addresses of Dr. Nott and Mr. G. Smith were elaborate and eloquent expositions of the objects and benefits of colonisation, and will probably be published.

INTELLIGENCE.

CEYLON.

Mr. Winslow makes the following remarks respecting the progress of truth at Oodooville, and in other parts of India:—

"There is no special attention to the concerns of the soul in the natives around us; but there are more hopeful appearances; such as a more general desire to hear the word, a readiness to receive books, and to some extent a spirit of inquiry. Two candidates for the church are to be admitted in a few days. The one lately received from this station, the superintendent of schools, gives us much hope of his usefulness. His mouth is now open to speak for Christ, though he was so long kept from professing him openly. He has been once prevented from attending a communion season, by his relatives collecting in a body and detaining him; his mother placing herself at the gateway, and saying, "You are my only son, and you shall not go without trampling on your mother." All his family friends are much enraged that he has escaped them, and united himself with the people of God.

"We hear from Polamcottah, that the work of Lord still prospers there. At a late festival in Tinnevelly, the people who were drawing the car of the idol, and who had pressed from the country, ran off and left both the cars standing outside the temple all night, in consequence of a detention in passing the corner of a street. Part of a house was pulled down the next morning to let the car pass; but the people did not return to their work. The brahmins, therefore, much chagrined, ran about from house to house, knocking at the doors of all, and crying out, "The god has been out hungry and sleepy all night, and can you sleep and eat? Get up, and convey the god to his place." All rallied, men, women and children, high and low, and soon brought the smaller car in; but returning to the larger, and pulling at it, the axle broke, and must be repaired. This was done, and all exerted themselves again; when behold one of the ropes broke, and the multitudes who were drawing fell upon each other on the ground. At last, this also was got in; but some who did not like the labour, proposed they should no more have such large cars. The difficulties attending upon this festival were charged upon the prayers of Christians; and many say they will prevail; but they comfort themselves that their shasters have foretold the downfall of idolatry. May it speedily take place."—*Miss. Herald.*

CONVERSION OF A UNIVERSALIST.

"For what knowest thou, O wife, whether thou shalt save thy husband?"—1. COR. vii, 16.

One of the religious newspapers furnishes a striking illustration of this passage of scripture, in the hopeful conversion of a Universalist. It was in a time of revival, when on the Sabbath day, the anxious wife entreated her unbelieving husband to attend meeting with her, instead of staying at home, or going among the Universalists. Her entreaties were unavailing.

"Being grieved with this refusal, and at the spirit which he exhibited, the woman, when their breakfast was passed, unobserved, left the house for a thicket of bushes, which stood at a little distance across a field. The husband also left the house, and directed his course to the same place, but for very different purposes. The house and most of the farm being concealed by hills and forests, from the inspection of all but now and then a traveller, it afforded him an opportunity, which he was ready to improve, to waste the holy Sabbath in wandering about the fields. At this time he was furnished with a powerful temptation to ramble, by the clusters of berries that grew upon the borders of the field. While busily partaking of these clusters, he heard indistinctly a human voice. He listened; and the first distinct sentence that fell upon his ear, was a prayer in a voice that he instantly recognised, and from a heart that felt beyond the power of description. *It was a prayer offered for him.* That was the time for the Spirit of God. His iron heart melted, and he literally fell to the ground. After a short season, he arose and returned to his house, and with a pale countenance, and a trembling solemnity that can scarcely be conceived, informed his wife (who had returned before him, not knowing where he had been) that he would accompany her to church, if she would assist him in making preparations. With astonishment she heard this, and immediately began to bring forward his clothes. The shock, however, which he had received, was too much for his hardy constitution. He threw himself upon his bed, and began audibly to cry for mercy. His distress of mind continued to increase, till the powers of his body were prostrate; and about the middle of the afternoon service, a messenger was despatched for the minister at the "white meeting house," the man who of all others, till then, he had most sincerely hated. At the close of divine service, the minister went immediately to see him, and found him writhing and groaning upon his bed. In this state of mind he continued till near morning, when he became a little composed. It was not, if I correctly remember, more than two or three days, before he rejoiced in the Lord, apparently a "new man." In process of time, he united with the people of God, and according to the best information I had, they were walking together in the footsteps of his flock."

THE LATE MRS. ADAMS, OF ANDOVER, MS.

Extract from a brief sketch of the life and character of Mrs. Elizabeth Adams, by Moses Stuart.

MRS. ELIZABETH ADAMS was born on the 19th of March, 1776, in Windham, Conn., where her parents lived and died.

Favoured with religious instruction from her tenderest years, Mrs. A. even in early life, manifested a serious regard for the word of God, and the great truths and doctrines of revelation. In 1804, being then in her 28th year, she united herself with the first church in Colchester, Conn. But this public profession of religion she did not make, until after a long struggle between her fears and her conviction of duty. She was one of those persons, who act slowly and cautiously in regard to an undertaking so solemn in its nature, and so important in its consequences, as a public profession of religion. She was retiring and diffident in conversation, with regard to her own personal feelings and experience; and such were the views she had habitually cherished of her own unworthiness and short comings in duty, that it was seldom indeed, if ever, that she ventured directly to express her own hopes in regard to herself; still less did she claim the confidence of others in her good estate.

Those characteristics remained, in a great degree, through all her subsequent life. It was seldom that she directly made her own personal feelings the subject of conversation. There was a kind of spontaneous retiring or shrinking from this, as though it would be either claiming or professing too much. But nothing was more evident, to those who know her well, than that many of the inquiries which she made on religious subjects, (divesting them of all *personal* reference), were made on her own account, and the answers were sought by her, in relation to her own case. The tone of voice in which the questions were asked, the looks by which they were accompanied, the deep and solemn attention with which the answers were heard, all betokened a personal interest that was of no ordinary nature.

Mrs. Adams was blessed with excellent health, until within about two years before her decease. During this period, she was often violently seized with an affection of the liver. Every attack seemed to impair her constitution, and to leave her in a more feeble state. She was last attacked on Tuesday night the 3d of February. On Wednesday evening she was thought to be near her end. On Thursday, she revived, and was able to converse freely about herself and family. Wishing all other persons in her chamber to retire for a few moments, she took an affectionate leave of her husband, asking him to pray with her, and entreated him to forgive all her indiscretions; and when answered by him, that she was guilty of none, and that no wife was ever more affectionate, or more desirous of promoting the happiness of her husband, than herself, she replied, with a look and tone of voice which cannot be described—"Ah no! I have often been guilty of what *you* may call *little* indiscretions; but they do not appear so to *me;* will you forgive me."

About 3 o'clock on Monday morning, death was evidently approaching. She was conscious of her situation, and knew that she was dying. She desired that her best and last love might be given to her three children, then absent from home at a great distance; and continued to speak of her family. Her husband, supposing that she was wishing to take leave of them, said, "My dear, you must commit yourself and your family to God." She replied, "I do! I do!"

A few minutes before the scene was closed, her husband again said, "My dear, do you know the Lord Jesus Christ?" With a diffidence characteristic of herself, she answered, "I *did* know him." "This," replied he, "is a time of need; can you not *now* put your trust in him?" "I can, I do," was the answer.

Two minutes before she breathed her last, he said to her, "Your struggle will soon be over." Upon this, she raised both hands in a supplicating manner, which for hours had been moistened with the cold sweat of death, and said distinctly, "I am ready! I am ready! Sweet Jesus!" These were her last words. She fell asleep, ten minutes before six, on Monday morning, February 23d, 1829.

Mrs. Adams had the happiness, before her decease, (a happiness few could prize higher than she did), of seeing *six* of her children the professed disciples of Christ; a happiness, I may add, which none but a pious parent can fully appreciate, and which, to such an one, is beyond what words can express.

To our families in this immediate neighbourhood, who have most of us been nineteen years united in the business of instructing in the institutions here, or of superintending in some way their concerns, while but a single breach has been made upon any one head of a family, this providence affords a most serious and affecting admonition. The time is near, when, in the course of nature, breach upon breach must be made. Whose turn next will come, God only knows.

The celebrated Hindoo Convert.—It appears by an article in the last Episcopal Watchman, (from a Calcutta paper of Aug. 23, 1828, thro' the London Asiatic Journal), that Ram Mohun Roy is now at the head of a new sect in Calcutta; and that they have erected a chapel or temple for public worship, where the Veds have taken the place of the scriptures. The boasted convert, however, is still a good Unitarian. Particulars next week.—*Bost. Rec.*

Return of Missionaries.—The Rev. James Ely, with Mrs. Ely, their two children, and a daughter of Mr. Bingham, whose expected return to this country, on account of ill health, was noticed in our last number, left Oahu on the 15th of October, and arrived at Edgartown on the 7th of March, after a passage of 144 days. Their passage was rendered peculiarly pleasant, by being in the ship Enterprise, on board which was the attention to religion, incidentally noticed in the Herald for January.—Captain Swain and the other officers of the ship treated Mr. and Mrs. Ely with great kindness; and the owner, Gilbert Coffin, Esq. of Nantucket, from whom the Board have before received favours, generously declined receiving any compensation for the passage.—*Mis. Her.*

Progress of Things at the West.—In a late number, we stated that a Sabbath school had been formed in some part of Ohio, on the special condition that "*no tenets whatever should be taught,*" and that the school should never be opened and closed with prayer. The following extracts from the Journal of the House of Representatives of the state of Illinois, copied from the Illinois Republican, will show the progress of things in that state:—*Vis. & Mag.*

"*Thursday, Dec.* 21.—The bill for "An act for the prevention of vice and immorality," was read a second time; when Mr. Jones offered the following amendment to said bill, viz: "That if any person, on the Sabbath or first day of the week, shall attempt to disturb the peace or good order of the congregation, or body of people gathered together for the purpose of worshipping Almighty God, by offering to sell pamphlets or books of any description whatever, or by begging money or any other thing for the support of Missionary Societies, Bible Societies, or Sunday Schools, shall be fined in any sum not more than fifteen dollars, nor less than five dollars."

A fair specimen this of the *kind* of religious liberty which those would establish, who are raising the cry of "bigotry" and "intolerance." They would grant us liberty to *oppose*, but not to *support* religion.—*Roch. Obs.*

The Great Object Advanced.—We have the pleasure to announce six subscriptions on the plan of Gerrit Smith, Esq. since the publication of our last number:—

Mrs. M. Carrington, Mrs. Ann Fontaine, P. S. Carrington, W. A. Carrington, Gen. Edward Carrington. } $100 annually, by equal contributions.

A few gentlemen near Oak Hill, Va.

Rev. Ebenezer Burgess, Dedham, Mass.

A friend in Virginia.

Arthur Tappan, New-York.—*African Rep.*

American Home Missionary Society—The Executive Committee have received communications from fifty-nine of the officers of the Society, a large majority of whom were in favour of the proposed union of the Society with the Board of Missions of the General Assembly.—Yet the Committee have unanimously resolved, that they deem it *inexpedient* to recommend to the Society, at its next anniversary, the proposed alterations in its constitution.—*Bost. Rec.*

Sabbath Schools.—The St. Lawrence County Union reports 152 schools, 1,000 teachers, and 4,800 scholars, more than one half of which have united with this Union. Ninety schools have been organised during the year. The increase of scholars is 2600. Four thousand two hundred and eighty-five testaments have been distributed among them, furnished by the American Bible Society.—*Bap. Reg.*

Dr. Kittredge's Second and Third Addresses on Intemperance; the one delivered before the Temperance Society of Bath, N. H. July 4, 1828; the other before the American Temperance Society, at its second annual meeting in Boston, Jan. 28, 1829. These addresses are printed in the tract form, for general circulation, and will be eagerly inquired for and read wherever the celebrated address by the same author has made its way. T. R. Marvin is the printer, No. 32, Congress-street, Boston.

Premium Tract.—The Committee of the American Tract Society at New-York, offer *fifty dollars* for the best tract not exceeding twelve pages in length, calculated "to influence the young to abstain entirely from the use of ardent spirits, and pourtraying to parents the guilt and danger of tempting them to use it." Tracts will be received to the 1st of November next.

The Corporation of London have voted 100 guineas in support of the funds of an episcopalian floating chapel on the Thames.

An English gentleman, named Tellare, lately deceased, bequeathed £160.000—$800.000, to public charities. The details are not stated.

HOME MISSIONS.

How shall the great valley of the Mississippi by supplied with christian ministers? This is a momentous question, and any thing important respecting it cannot properly be withholden from our readers. A correspondent in the New-York Observer, having conversed with an intelligent and distinguished layman, an elder of the church, and a man of education, who emigrated to that country from New-England, and might therefore entertain the most favourable views of a thoroughly educated ministry, gives the following as the result of the conversation:—

"In reply to my question, how do our western brethren expect the great valley of the Mississippi is to be supplied with an efficient ministry of our denomination; he said it had been a subject of much prayer and deliberation; and as far as he was acquainted with the general views, they had no reasonable expectation of a sufficient supply from the east, with all their laudable exertions to keep pace with the growing population; much less, to supply present wants. In some respects he thought young men from the east, after a laborious preparation of several years, with feeble constitutions, had not the best qualifications for a new, a rugged country. This he viewed not as a speculation, but as a matter of *fact*, illustrated by the experience of our baptist and methodist brethren. Besides, if a thousand young men were now to devote themselves to the object, and it required six or nine years for their preparation; in the mean time, one-quarter of the inhabitants now on the stage would be swept into eternity; and the field either occupied by other denominations, or overspread with infidelity and licentiousness. Many of his brethren in that region were fully convinced that something must be done shortly to supply their wants. They were about establishing a seminary, with the view to take young men of promising talents and decided piety; and by directing all their studies with a view to the ministry, in the course of two or three years qualify them for their labours. As they contemplate uniting a few hours daily, of manual labour, with their studies, to help defray their expenses, and keep up muscular strength, but few will be in so indigent circumstances as not to avail themselves of the advantages. Some have already been prepared, in a more private way, and have entered the field.

"My friend is of the opinion that if the American Education Society would take up young men from twenty two years and upwards, of sound constitutions, good common education, of ardent piety and promising natural gifts, and prepare them as well as they might, in the course of two or three years, with a particular view to the western country, they might prove an immense blessing there. In some respects, he thinks they would have the advantage over classically educated men. They would be better acquainted with mankind in the common and lower walks of life; would have more firm constitutions to bear the fatigues and privations incident to a new country, and would be more willing to settle down for life."

It was not the writer's object, in giving this conversation, to become himself an advocate of the plan; nor is it ours. Yet it seems the plan *will be* carried into execution in that country, unless it can be superseded by exertions of a vigourous character. Very little has yet been done by Presbyterians or Congregationalists, for supplying this immense region.

"The case (adds the writer) is a very urgent one. The valley of the Mississippi is a vast field, and it is rapidly filling up with inhabitants, while there is almost a famine of the bread of life. Is it not a fact, that a great majority of our young men who have had a classical education, instead of going to the west, are hovering round populous places, seeking an eligible settlement? Indeed, if most of them should go, but few would be found hardy enough to swim the rivers, encamp in the fields—often living on scanty and coarse fare, and constantly annoyed by the insects that swarm in that region. It requires the nerves of a soldier, and few are firm enough to endure the privations and the climate. I hope this subject will be fully considered by those who are directing the education of young men."

REVIVALS.

The Western Revivals.—A correspondent of the New York Observer has derived from a pious and distinguished layman, who resides at the west, the following particulars respecting two prominent individuals, whose labours have been greatly blessed in the promotion of revivals in some of the western states:—

"He informed me that two ministers had been among the principal instruments in promoting the awakening. Rev. Mr. G——, senior of the two, had not the advantage of a liberal education, but was a respectable mechanic, of strong mind, sound judgment and ardent piety, before he devoted himself to the ministry. After a preparation, he entered the field. His mode of proceeding, was a plain exhibition of the doctrines of grace, applying the truth in a very direct and searching manner to the hearts and consciences of his hearers, introducing some variations from the general form of conducting meetings. His manner excited attention, numbers flocked to hear him, convictions and hopeful conversions immediately followed. Revivals attended his labours in almost every place. Rev. Mr. R—— was a young gentleman of education and fortune, of superior talents and acquirements; had just entered the practice of law; but was very far removed from sound religion. Curiosity induced him to hear Mr. G——, when he was powerfully awakened, and shortly after cherished a hope in Christ. He soon resolved to devote himself to the ministry. After preparation he entered the field as an assistant and companion of Mr. G——. He possesses so much of a child-like temper and attachment for his spiritual Father, though a preacher of the highest order, that he was unwilling to be separated from his counsel and guidance. These gentlemen have travelled extensively, and laboured together in many of the extensive revivals of the west. My friend had the privilege of being with them during the past year. He speaks in the highest terms of the fruits of those great revivals with which God has blessed our western brethren. Solemn deportment, active benevolence and brotherly love greatly abound."

London.—We are indebted to the Rev. Mr. Sprague, of West-Springfield, for permission to publish the following extract of a letter received by him from Rev. Mr. Blackburn, dated January 14, 1829:—*N. Y. Obs.*

"It will gratify you to know that the subject of the revival of religion which the glad tidings from your country have brought before the public mind, has become the topic of general inquiry in many parts of this kingdom. Days of humiliation, fasting and prayer have been kept, very solemn conferences of ministers have been held, and various sermons, addresses, and pamphlets, have been delivered and published. The Congregational Board of London have held sittings three days on these and kindred subjects. Letters are to be addressed by them to the congregational and presbyterian bodies of your land, and a solemn appeal to the ministers and people of our own churches is preparing for the press. The solicitude on this subject has been deepened by the fact that a very blessed revival is now going on in the Principality of Wales. In one county only, three thousand persons have been added to our independent churches during the past year, besides a very powerful excitement among the baptist and episcopalian congregations. Indeed, I hope that a revival has actually begun among ourselves. Last week our brother Stratten (of Paddington) received twenty-nine persons into church fellowship at an ordinary monthly church meeting, and in other churches of London, there are pleasing tokens for good to come.

"The Christian Instruction Society, of which you know I am a Secretary, goes on remarkably well. We have now a thousand gratuitous agents, who visit the abodes of more than twenty-two thousand families in the metropolis and its environs twice every week, lend them religious tracts and books, and seek to induce them to attend public worship. The plan of our Society is now adopted in many of our large towns, where probably an equal amount of good is doing. All this is the Lord's doing, and is marvellous in my eyes!

"You have probably heard of the loss our Missionary Society has sustained, in the death of Rev. D. Tyerman, at Madagascar. The magazines will furnish the particulars, but I assure you it is felt as a most afflictive and mysterious dispensation.

"The University of London has commenced its operations, and its success exceeds the most sanguine expectations of its friends, and has done much to neutralise the hostility of some of its enemies. It is one of several important means now in progress, which appear destined by divine Providence to effect an important revolution in the public mind of this country."

2d Presbyterian Church, Southwark, Phila. The following facts relative to this church, are from the Philadelphian:—

It was organised in April, 1827, at which time there were 14 communicants. 138 have since been added, making in all 152. Deduct, on account of deaths and removals, 14; leaving 138. Since April last, 62 have been added by examination, and 9 by letter; in all 71. Proportion of female to male communicants, about 3 to 1, or 106 females to 44 males; single persons, 94; heads of families, 44.

The corner stone of a church 50 by 65 feet, for this congregation, was laid in May last. Worship was commenced in the basement story in December, and the house was regularly opened for worship in January.

Albemarle Co. Va.—A revival commenced here last spring, and continued until this winter, during which time, between eighty and ninety were hopefully converted to the Lord, and united to him in a solemn covenant.

WESTERN RECORDER.

UTICA: APRIL 21, 1829.

Church and State.—The infidel slang about church and state, which has so long been wielded by puny scribblers, against Rev. Dr. Ely, of Philadelphia, would never of itself have called forth from him a syllable of explanation, tho' one of the crew from Baltimore says to him—"If you do not of yourself stop short in your conspiracy on the liberties of your country, the avenging steel will do it for us, thou vile traitor of thy God and country." See last Philadelphian. But what all the low scribblers of the country combined could not effect, has been accomplished by means of a friendly request from a well-wisher in Virginia, who desires to be able to prove what he has not a doubt are and have been Dr. E.'s real sentiments, by having the famous sermon in his possession, which has called forth so many remarks. The Doctor informs him, through the Philadelphian, that the sermon had been printed: three copies of which he has just forwarded by mail. But the short of the story is, that the Doctor has always been an enemy to the union of *church* and *state*. He would sooner take up arms than see it take place. And he sees no possibility of any religion being authorised and enforced by our representative government, unless it should be deism, in its various forms. Upon this last idea he dwells at some length, and with much force and propriety. In our own state, for instance, a Deist is not excluded from the Board of Regents of the University, on account of his religious character; but a Doctor of Divinity is. In the general government, Deists are accessible to any office; but there are say 26.000 conscientious Christians, who, if they were to offer their services in the post-office department, must be refused, because they are not willing to work seven days a week. Shame on the slang of infidels! They do not believe what they affirm; they never did believe it. Their object is nothing less than to destroy religion, and establish *infidelity*. This, if honest, they would readily acknowledge. The strangest thing about it is, that any who are *Christians* should have been so readily imposed upon by these men, as to join the hue and cry against a standing order, a conspiracy, a plot, or a national religion.

Education in Greece. We have before adverted to this subject. The plan proposed in the Christian Spectator, and the Journal of Commerce, is to establish a seminary in Greece, for the instruction of youth in such branches of study as may qualify them at once for the liberal professions, and for the business of teaching. It is thought that the seminary should embrace a male and female department, each of which might have, in connection, a model school, on the Lancasterian plan. A printing-press should also be added, for the publication of school books, &c. All this, it is thought, might be done at an expense quite moderate, in comparison with the end to be gained.

Other papers are taking up the subject somewhat extensively, and among the rest the New-York Observer.

"Believing, as we do, (says a correspondent of that paper), that no enlightened people is qualified for self-government, what answer could we give, were the question pressed upon us, why we have so long neglected to take efficient measures for promoting education and circulating the scriptures in Greece? More than three years ago, Rev. Mr. Fisk, after speaking of their ignorance and vice, and the scarcity of the sacred scriptures that prevailed, made such statements as the following: "The Greeks often many excellent materials to be wrought upon; powerful intellect, lively imagination, zeal, energy, enterprise, enthusiasm, love of learning and liberty, which four hundred years of barbarous slavery have not been able to destroy, an earnest desire for civilisation, a remembrance of what their fathers were, and the hope of being what England and America now are; and all these traits of character brought into action by the idea that the present is the period of their national regeneration. * * * The present is the time for a mission to Greece. The nation is roused. The elements of national and individual character are all in motion. An impression,

a turn of public opinion, the commencement of institutions, which at another time would require years, might now be effected at once. *Americans* should undertake this mission. The prejudices of Greece are all in their favour, and strongly so, in preference to every other nation on earth, except the English. There is no time to be lost. It is even now too late."

"Why have not these pressing calls long before this been complied with? Why have we allowed three years to pass, and that too, while we have been receiving repeated communications from Dr. Howe, Mr. Brewer, Mr. Hartley, Mr. King, and others, presenting motives to us to engage in such an enterprise? That there is nothing in the state of the country to prevent its probable success, the following statement is enough to show:—

"Ibrahim Pacha," says the American Quarterly Review, "has evacuated Greece; the movements of the French force were such, that not a single Turk would remain there after the middle of November (last.) Letters of recent date from Dr. Howe, announce the probability of a restoration of domestic order and industry. We may presume the allies, who have accomplished so much, will never permit the hallowed soil to be again profaned by barbarian conquerors. Some mystery hangs over the French expedition; and some doubt may be indulged as to the ultimate generosity of the views and proceedings of the deliverers; but we may reasonably expect a qualified national independence at least—a sufficient scope for civilisation, with all its principal benefits."

Calvin and Servetus.—Anti-Calvinists of every name and description, have long been dwelling upon the supposed cruelty of Calvin, the reformer, towards the heretic Servetus. What if at length it should be proved that Calvin was not guilty; that, on the contrary, he did every thing that in his circumstances could be done, towards saving the life of that unhappy man? The following letter, which appears in the Magazine of the Dutch Reformed Church, on the authority of the Edinburgh Instructor, is calculated, if genuine, to throw new light upon this subject. The letter is said to have been addressed in Latin to Farel, on the night previous to the execution:—

"*Dear Farel*—I have just returned from the council, where I used all my influence to have the punishment of Servetus commuted; but in vain. I am so much exhausted, that it will be impossible for me to attend him either to-night or to-morrow. I commend the unhappy man, therefore, to thy unremitting care. Thy brother, Calvin."

Several circumstances are adduced in proof of the genuineness of this letter, which amount to strong probability.

Mahomedans.—The obstacles noticed by the Rev. Mr. Brewer to the rapid success of christianity among Mahomedans, in connexion with the victories which await the Russian arms, doubtless exist; yet they will vanish when the set time for the conversion of Mahomedans shall have fully come.

"Were the political prospects of these countries (says Mr. B.) even darker than has been represented, they do not seem to justify high raised expectations of greatly accelerating the progress of the gospel. Subduing a Mahomedan to the service of a christian prince, is not converting him to the faith of the Saviour. It is far from being clear, that the Turks themselves would be more accessible to the influence of truth, under the sceptre of Nicholas, than under that of Mahmoud Embittered as their minds must be from the evils brought upon them by the different nations of christendom, their former enmity to the cross would be increased, from remembering it as the standard under which their conquerors united. The Albanians and northern Mahomedans, however, may, in some scattered thousands in various parts of Greece, be induced to listen to the gospel. A few have already been faithfully engaged in fighting her battles, and received the public thanks and rewards of the government. Others are manifesting a disposition, by a peaceful return, to secure their possessions in the only possible way."

Temperance in Steam Boats.—We learn from the Connecticut Observer, that the steam-boats "Oliver Ellsworth" and "Macdonough," are no longer furnished with a bar or retailing spirituous liquors; and that no hands are employed on board, but such as practise entire abstinence.

"When the boat was first built and placed upon the river, the profits of the *bar* were as regularly counted upon as the freight for passengers and goods. Champagne and other wines were furnished, and it was fashionable and almost necessary to persons travelling in style, to call for the same. The disbursements for liquors were several thousand dollars. The officers, and hands too, were admitted to treat themselves; and the amount of liquors consumed by the boat's crew was truly astonishing."

Now liquors are seldom called for by the passengers, and the profits of sale, nothing.

A Hint to Ministers.—The following good advice is copied from the writings of Newton:—

"Beware of leaning too hard on human authority, even the best. You may get useful hints from sound divines, but call no man master. There are mixtures of human infirmity, and the prejudices of education or party, in the best writers. What is good in them can be obtained from the fountain of truth, the sacred scriptures, and you have as good a right to go to the fountain head yourself. I object not to your adding to your stock of general knowledge, so far as it is made subservient and subordinate to the main point; but watch and pray that your studies may not rob you of life and unction, and betray you into a nice critical, curious and dry manner of preaching."

The Removal of the Indians.—The project of removing the Indians into the wilderness beyond the Rocky Mountains, does not seem to gain many advocates among those of the aborigines who have begun to participate in the advantages of civilisation. The Cherokee Phœnix says:—

"The subject is creating an increased interest among our citizens; meetings are held in various places, and decided and unanimous opinion is given that it is not the interest of the Cherokees to remove to the western wilderness."

The Spirit of the Pilgrims, for April, contains, *Communications*—Letters on the Introduction and Progress of Unitarianism in New England, No. iii: Inspiration of the Scriptures, No. vi: Views of the early Christians respecting Future Punishment. *Reviews*—Mr. Frothingham's Plea against religious Controversy: The Final Tendency of Religious Disputes impartially considered, by Old Experience: Mr. Dewey's Sermon on Sectarianism: A Memoir of the Rev. Legh Richmond. *Miscellaneous*—Unitarian Management: Letter from Philadelphia: Discourse of Mr. Grundy: Mr. Parkman's Letter: Remarks: How to provide Sermons: Character of Dr. Bellamy, as a Preacher: Notices.

Improvement in Side-Boards.—A correspondent of the Connecticut Observer mentions, that some of the cabinet makers in Hartford and Springfield are constructing these useful and elegant pieces of furniture in such a manner as to leave no apartment for the BOTTLE!

A Gambler's Remedy.—The Charleston Observer mentions the case of a man, who, having lost all his property by a set of swindlers in a gaming house, instituted a prosecution against the owner of the establishment, in the name of the state. The defendant, rather than pay $2000 fine and costs, cheerfully gave back the property, and begged of the plaintiff to stay proceedings.

Correspondents.—We decline publishing the article which relates to the Indian converts in a religious meeting, chiefly, because after witnessing repeated occasions of the kind, we are beginning to question the propriety of management. Such occasions excite interest; call together the multitude; and doubtless do some good; yet we are not quite sure that their tendency is on the whole beneficial.

The correspondent who complains of the remarks of "Old Constitution," is informed that the review he refers us to, in a political paper, is unsuitable for the columns of a religious journal, as might easily be shown by the writer's own strictures on the article he condemns.—Whether "Old Constitution" was fully warranted in all his inferences, is more than we can say. Yet since he quoted the leading article in both constitutions, as the basis of his comment, the reader is in some measure enabled to judge for himself. See Recorder, No. 11, March 17—Art. "Temperance Societies in Williams College."

The communication of "Truth," appears in a dress which is not suitable for the public eye in such times as the present. Some fifty or sixty years ago, when theatrical entertainments had some character for dignity, at least, in public opinion, it might have had a good effect for once, to set forth the awful scenes of the general judgment, under the similitude of a dramatic exhibition. But now, since theatres are better understood, and generally condemned and detested; and especially since blasphemous handbills and pamphlets of every description have been thrown before the public, such an article as a "Grand Exhibition of the Theatre of the Universe," &c can be no longer beneficial in a christian country; and we hope it will never again find its way through the press.

For the Western Recorder.

MR. EDITOR—A late anecdote in your paper, illustrative of the doctrine of the Trinity, reminds me of the following:—

A certain man, who pretended to question the truth of divine revelation, chiefly on account of the "*mysteriousness*" of the doctrine of the Trinity, intimated one evening in the midst of his pride and presumption, a willingness to become a believer, on condition that this one stumbling-block of his could be fairly removed. Upon this, his little son, with the utmost promptness and simplicity, pointed to the mantlepiece, and said—"Father, there are THREE candles, but it is *all* ONE *light*." Could any thing have been more appropriate or beautiful? S.

☞ A disappointment from our paper-maker, compels us to use paper of an inferior quality for two or three weeks. We shall endeavour to guard against a like necessity in future.

POLITICAL.

NEW-YORK LEGISLATURE.

Saturday, April 11.—In Senate, the bill respecting the salaries of certain public officers, was read the third time and passed. [The section increasing the salaries of the acting canal commissioners to $2000, is limited to one year.]

The Chemung canal bill, from the Assembly, was under consideration, in committee of the whole. Several amendments were offered and rejected; but no other vote was taken upon it.

In Assembly, Mr. Skinner, from the committee of conference, on the matters in difference between the two houses, on the bill relative to choosing presidential electors by a general ticket, recommended that the House recede from their amendments. This was agreed to; so the bill has finally passed both houses.

The house went into committee of the whole on the bank bills. The bill to renew the Mohawk bank charter, was the first in order. The question was on Mr. Edgerton's amendment to renew the charter, subject to the revised laws, excepting the sections imposing personal liability. After a long debate, the amendment was rejected, and the bill passed.

The bills to renew the Troy bank and the Albany and Farmers' & Mechanics' bank, were also passed; and the reports of the committee of the whole on all of them were laid on the table.

Monday April 13.—In Senate, the resolution from the Assembly, directing the canal commissioners to survey three routes for a canal from the Erie canal to the Allegany river, was read the third time and passed; ayes 16, noes 8.

The Chemung canal bill was again under consideration, and debated until the hour of adjournment.

In the afternoon session, the same bill was again taken up. An amendment, offered by Mr. Stebbins, that the canal should not be commenced until the commissioners were satisfied that the whole work would not cost more than $300 000, was rejected, and the bill passed.

In Assembly, the report of the committee of the whole on the bill to renew the Mohawk bank, was agreed to, 85 to 20: as was also their report on the bill to renew the Troy bank, 91 to 15. Their report on the bill to renew the Farmers' & Mechanics' bank was agreed to, without a division.

In the evening session, the House, in committee of the whole, passed the bill to renew the Geneva bank; and reported progress on the bill to incorporate the Monroe bank at Rochester.

Tuesday, April 14.—In Senate, the Chemung canal bill was read the third time and passed; ayes 18, noes 7.

The committee of the whole then took up the bill to incorporate the Merchants' Exchange Bank, in the city of New-York. Mr. S. Allen moved to strike out the first section, which was lost without a count. Several sections of the bill were passed; when the committee rose.

In the evening session, the same bill was further considered, and some further progress made in it; but no decisive vote was taken.

In Assembly, the third reading of the bills to renew the Mohawk, Troy, and Albany Farmers' & Mechanics' banks, was postponed; there being so few members present, that it was thought a constitutional majority (86) could not be obtained for them.

The bills to incorporate the Monroe Bank at Rochester, the Lockport bank and the Ithaca bank, were passed in committee of the whole.

In the afternoon session, bills to renew the Auburn, Utica, New York State, Troy Farmers', Middle District, and Newburgh banks; and to incorporate the New-York Butchers' and Drovers' banks, were passed in committee of the whole.

Wednesday, April 15.—In Senate, the bills to incorporate the Merchants' Exchange in New-York, and the Putnam County and Yates County banks, were passed in committee of the whole.

In Assembly, a resolution was passed, for the adjournment of the Legislature on the 5th of May; [the latest day of adjournment ever fixed upon or proposed.]

The House agreed to the reports of the committee of the whole on the various bank bills passed yesterday, and they were ordered to be engrossed for a third reading.

During the debate on these bills, Mr. Edger ton offered the following amendment:—

"The eighteenth chapter of the first part of the revised statutes, and the act to create a fund for the benefit of certain monied corporations, passed April 2, 1829, shall not be subject to alteration, modification or repeal, during the continuance of this corporation, or for the period of twenty years."

Mr. E said that he offered this amendment, not with a full conviction that it would pass, but that we may not get any thing worse as bank charters. We are now, sir, come to this: By our revised statutes relating to monied corporations, containing sixty-five sections, and by our general bank law, which consists of thirty five sections, and the bank charters of thirty three sections; these then are to become the component parts of every new charter granted. The matter then stands thus. Each bank charter consists of one hundred and thirty-three sections, which cannot be altered, modified or repealed, but with the assent of two-thirds of the members elected to this house. Now, sir, in this day of improvement, I wish to secure all the objects that these improvements offer. The new bank law passed this session, (which, by way of distinction, I beg leave to call *chevaux de frise* No. 2). if it is what its friends consider it, is too valuable to be lost. By the adoption of the proposed amendment, we shall secure it most effectually, and shut the door against the introduction of any thing worse, which, if possible, I would guard against. I therefore hope the friends of this bill will adopt it. In high party times, how we are to get on with all this machinery, I cannot, will not pretend to determine. To me, sir, a bank charter, with all these protections, looks formidable.

The amendment was rejected.

The third reading of the bills to renew the Mohawk, Troy, and Farmers' & Mechanics' banks, was again postponed, on account of the thinness of the house.

Thursday, April 16.—In Senate, the Secretary of State, in compliance with a request of the Senate, transmitted a communication containing the number of debtors in custody in the several counties of this state, and also the amount of debts for which they are confined: which (exclusive of the counties of Cayuga and Orleans, from which no returns were made by the sheriffs) is as follows: In close confinement, 79: Having the gaol liberties, 1341: Amount for which the whole are confined, $333 569 84: Average amount for each debtor, $234 90.

In New York, the number in close confinement is 19, and on the limits 240; and in Monroe county there are five in close confinement, and 178 on the limits.

The Senate agreed to the reports of the committee of the whole, on the bills to incorporate the Merchants' Exchange, Putnam County, and Yates County banks.

The committee of the whole then took up the bill authorising the canal commissioners to lower the Oneida lake, and to improve the navigation of the Oneida river. [Appropriates a sum not exceeding $20.000, for those objects.] After a long discussion, by Messrs. Benton, Stebbins, Maynard, Viele, Throop, E. B. Allen, Oliver, and Livingston, the committee passed the several sections of the bill, but without taking the question on the whole, rose and reported progress.

The committee of the whole passed the bill to incorporate the Rome and New London turnpike company.

In Assembly, Mr. Dayton, from the bank committee, reported bills to renew the charters of the City, Mechanics', Tradesmen's, and Phenix banks, and the bank of America; all in the city of New York.

On motion of Mr. Norton, the canal board were discharged from the further consideration of the petition of John Dows and others, that their boats may have the same privilege with packet-boats in passing locks, and it was referred to a select committee. The reason for the motion is that the canal board cannot form, by reason of the absence of the canal commissioners.

The bills to renew the following banks, were read the third time and passed: Mohawk bank, ayes 99, noes 10: Troy bank, ayes 103, noes 4, and to incorporate the Monroe bank at Rochester, ayes 103, noes 4.

The following bills were read the third time, and laid on the table: To renew the Albany Farmers' & Mechanics', Auburn, Utica, and New York State banks; and to incorporate the Lockport and Ithaca banks.

In the afternoon session, the bills to incorporate the bank of Oneida, and the Troy Merchants' and Mechanics', and the Albany Canal banks, passed the committee of the whole.

Friday, April 17.—In Senate, on notice of Mr. S. Allen, the following resolution was adopted:—

Resolved, (if the Assembly concur), That so much of the report presented on the 14th of January last, by the commissioners for building a new state-prison, as relates to the location of a prison for females, be referred back to said commissioners, with instructions to ascertain upon what terms a site can be obtained, and a proper establishment erected, in the vicinity of some one of the populous villages or cities of this state, which shall combine suitable employment with moral instruction, and the superintending care of benevolent females; and that said commissioners report the result of their inquiries to the next legislature.

The consideration of the resolution from the Assembly, for the adjournment of the Legislature on the 5th of May, was postponed.

The bill authorising the canal commissioners to lower the Oneida lake, and to improve the navigation of the Oneida river, passed the committee of the whole; after being so amended, as to appropriate $15,000, instead of $20,000, to that object.

In Assembly, the bills to renew the Troy Farmers' and the Newburgh banks, and to incorporate the bank of Genesee and the bank of Oneida, were read the third time, and laid on the table.

Two unsuccessful motions were made to take the final question on the bill to renew the Albany Mechanics' & Farmers' bank.

The house then went into committee of the whole, on the bill to renew the New-York Union bank. [This charter is not to be extended beyond the first of May, 1836, unless the company shall, by the first of May, 1833, file their assent to the provisions of the general bank law of this session. If they file such assent, then the charter is declared renewed till 1853.]

A debate ensued, on the propriety of making a distinction between the New-York city and country banks; but the committee rose without taking the question.

FOREIGN.

The late arrivals at New-York have brought London and Paris papers to the 3d of March.

The papers contain nothing important from the seat of war. The allegation of an offensive and defensive alliance between Russia & Prussia, of which the previous arrivals brought a rumour, is formally contradicted in the French ministerial journals. The condition of affairs between Russia and Turkey is only varied by the capture by the Russians of an unimportant Turkish post on the Danube.

Petitions were pouring into both houses of the British Parliament, for and against concession to the Catholics; but the latter greatly outnumber the former. The number of persons qualified to vote at the sitting of the Catholic Association was, at the time of its dissolution, over 15,000.

There was no abatement of the anti-catholic excitement. In the House of Lords, on the 2d, the Duke of Newcastle gave notice that he should move a call of the house, on the day that might be fixed for bringing into that house the bill for the removal of catholic disabilities, which he said he should designate as "a bill for oppressing and injuring the King, and for introducing popery and arbitrary power." The debate was very warm. The Dukes of Wellington and Sussex, and the Bishop of Bath and Wells, took an active part. The Archbishop of York, on the presentation of a petition, said his opinions with respect to the catholic question had undergone no change. He knew nothing about the bill to be introduced; but if it made adequate securities for the established church, he would support it. He should, however, feel it his duty to oppose the bill, if that were not the case. The Duke of Gloucester said, it was unfortunately necessary to adopt some measure for the entire emancipation of the Catholics; for no half measure would do. He was convinced that the ministers would not propose any measure inconsistent with the security of the church establishment.

Mr. Peel has been elected for Westbury, in Wiltshire, for which place he was sworn in and took his seat on the 2d of March.

The expense of repairing York minster is estimated at £50,000; and a subscription has been set on foot, headed by the Archbishop with £2000.

The reported assassination of Bolivar appears to have been unfounded.

DOMESTIC.

Another Theatre burnt.—The La Fayette theatre, in the city of New-York, was destroyed by fire, on the night of the 9th inst. The fire commenced in a bakery near the theatre, and destroyed, besides the theatre, six brick houses on Canal street, three wooden dwellings on Laurens street, and seriously injured a large number of others on Thompson street. The loss of the theatre is estimated at $50,000; and the whole loss at $160.000. The theatre was not insured. The houses in Canal street were owned by Yates & McIntyre, and were insured to the amount of the loss sustained. Several persons have been arrested on suspicion of being concerned in setting fire to the building in which it originated. "The theatre (says the Statesman) will not probably be rebuilt, and the streets leading from Canal street, north, may therefore be expected to become favourites, as residences for those who are fond of retirement and quiet. The theatre was unquestionably the great attraction of the district north of it; and that being removed, it is believed that the owners of houses in that vicinity will as speedily as possible pull down the present tenements of vice and wretchedness, and substitute buildings more suited to the growing importance of the north-western portion of the city."

Great Fire in Augusta, Geo.—On the night of the 3d inst. a fire broke out in Augusta, which destroyed between 300 and 350 houses. The buildings were principally of wood, and a strong wind rendered all exertions to stop the fire unavailing. About 2000 persons were made houseless. The loss is estimated at half a million of dollars; not one third insured.

Court for the Correction of Errors.—The court of errors has passed a resolution, ayes 17, noes 12, to hold their special term at the city-hall in the city of New-York, on the second Monday of September next; and ordered that causes on appeal from the court of chancery, be first heard.

Chemung Canal.—The bill authorising the construction of the Chemung canal, has received the signature of the Governor, and is now a law. It is with the most unfeigned pleasure that we announce this. It perhaps stands, in feasibility and benefit, higher than any of the projects of this kind which have lately been agitated. That section of country will be invigorated and improved greatly, and the country at large will realise important advantages from the coal which will now find its way to market, and which were it not for this improvement would remain for ages unmolested in its native bed. Continued prosperity to our works of internal improvement!—*Alb. D. Adv.*

Appointments, &c.—David Henshaw, collector of the port of Boston, in place of H. A. S. Dearborn, removed.

Pierre A. Barker, of Seneca county, collector of the port of Buffalo, in place of M. M. Dox removed.

George M. Dallas, United States district-attorney for the eastern district of Pennsylvania, in place of Charles J. Ingersoll, removed.

B. H. Norton, postmaster for Hartford, Con in place of Jonathan Law, removed.

Orders have been received at Baltimore, from the Secretary of the Treasury, for the removal of *eleven* inspectors and other officers attached to the custom-house in that city.

The French brig L'Amedee was fallen in with on the 2d March, totally abandoned, rifled, and the deck stained with blood. The crew had no doubt been murdered by pirates.

A piratical brig of 18 guns and 100 men, was lately captured by the British brig Victor.

A letter has been received in New-York, from Governor Forsyth, of Georgia, in which he states that the parties concerned in the abduction of Stephenson will be rigorously prosecuted, and if found guilty, appropriately punished.

The Mayor of New-York has taken away the license of the grocer who furnished Catharine Cashiere with several glasses of spirits, on the night she committed murder—and—given it to his partner!!

AUXILIARY F. M. SOCIETY.

The next anniversary of the Auxiliary Foreign Mission Society of the county of Oneida, is appointed to be holden in the session-room of the First Utica Presbyterian church, on Wednesday, the sixth day of May next, at 3 o'clock, P. M. The attendance of the Officers of the Society, and the members of the several Foreign Mission Associations of the county of Oneida and its vicinity, is earnestly requested. The friends of the institution generally are also invited to attend.

By order of the Executive Committee,
T. WALKER, *Sec'ry.*

N. B.—Persons having monies in their hands for the use of foreign missions, are requested to transmit them immediately to the Treasurer, in order that they may be included in his report of the present year.

Utica, April 20, 1829.

ONEIDA BIBLE SOCIETY.

The anniversary of this Society will be holden on Thursday, the 7th of May, at 3 o'clock, P. M. in the session-room of the First Presbyterian church of this village. A very general and punctual attendance is requested.

THOS. HASTINGS, *Rec. Sec'ry.*

Utica, April 21, 1829.

WESTERN D. M. SOCIETY.

The annual meeting of the Western Domestic Missionary Society, will be holden in the first Presbyterian Church in this village, on Thursday evening the 7th of May next, at 6 o'clock. Several addresses may be expected on the occasion; and for many important reasons, it is hoped there will be a general attendance of the friends of the institution from the neighbouring counties. The Directors will meet at 3 o'clock, P. M. of the same day, at the session-room of the said church.

* CHAs. HASTINGS, *Rec. Sec'ry.*

Utica, April 13, 1829.

UTICA BRANCH OF THE AMERICAN TRACT SOCIETY.

The anniversary of this institution will take place on the 6th day of May next, at 7 o'clock, P. M. at the 1st Presbyterian Church in Utica. Several addresses are expected on the occasion. The Board cordially invite the attendance of Delegates from Auxiliary Societies to be present. If any of the friends of the tract cause are in possession of interesting facts relating to the usefulness of tracts, which have not been communicated, they are earnestly requested to transmit the same, that they may be embodied in the report of the Society.

J. C. HASTINGS, *Rec. Sec'ry.*

Utica, April 13, 1829.

NOTICE.

The Directors who have it in trust, according to the vote in Convention in August last, at Auburn, to commence the publication of a religious Monthly Journal and Doctrinal Tracts, are requested to meet in Utica, at the session-room of the first Presbyterian Church, on the seventh of May next, at ten o'clock, A. M.

JOHN KEEP, Pres. of the Board.

Homer, April 7, 1829.

OSWEGO COUNTY S. S. UNION

The anniversary of the Oswego County Sabbath School Union, will be held on the 28th day of April instant, in the village of Oswego.

MARRIED,

In New-York, on the 13th inst. Mr. *Truman Parmele*, merchant, of this village, to Miss *Helen Platt*, daughter of Hon. Jonas Platt, of New-York.

On Thursday evening last, by Rev. Mr. Aikin, Mr. *E. M. Gilbert*, merchant, to Miss *Sarah Ann Hoyt*, both of this village.

DEATHS.

In this village, on the 10th inst. Mr. *William Casee*. On the 12th, a child of Mr. Jesse Newell, aged 3 years.

On the 15th inst. after a long illness, in the full hope and triumph of the gospel, Mrs. *Celestia Rowe*, wife of Maj. Chauncy Rowe, recently from Farmington, Connecticut, aged 35.

In Vernon, on the 12th inst. Miss *Helen Maria Schoolcraft*, youngest daughter of Col. Lawrence Schoolcraft, aged 23. In this event is seen another striking proof of the Christian's hope. Many days before her death she was anxious to depart, and leave her dear and earthly friends, to enjoy the company of her Saviour. At length the happy hour arrived; she bid her aged father and mother and friends adieu—said she was going to heaven, and fell asleep in the arms of her Redeemer.

FOR SALE,

TWO Dwelling-Houses and Out-Buildings, in the village of Utica, situate on Charlotte street, a few doors from Bleecker street church. A liberal credit will be given. For further particulars enquire of the subscriber, No. 100, Genesee street.

SPENCER KELLOGG.

N. B. If the above named property is not disposed of previous to the 28th inst. it will then be sold at auction, at 4 o'clock, P. M. to the highest bidder, on the following conditions: One fifth of the purchase money down; and the remainder in five equal annual payments, secured by bond and mortgage.

Utica, April 20, 1829. 16

BOARDING.

THE Subscriber has opened a Boarding-House, third door above Bleecker street, at No. 133 1-2, Genesee street. The location and size of the house are well adapted to the purpose. Families can be furnished with rooms, and lodging-rooms attached; single boarders, with or without lodgings. Inquire at No. 52, Genesee street. L. B. JONES.

P. S.—A good COOK wanted: Inquire as above.

Utica, April 21, 1829. 12tf

WANTED, for the term of one or two years, a man of piety and good address, possessing industry and energy of character. A fair compensation will be given for his services. A person having some knowledge of mercantile transactions would be preferred, although this would not be an indispensable qualification. Letters addressed to A. B. care of CHARLES HASTINGS, will receive attention. *Utica, April* 20, 1829. 16

CHEROKEE PHENIX,
AND INDIANS' ADVOCATE.

THE Subscriber commenced the duties of his station, as editor of this paper, with a trembling hand and a reluctant heart. He had no experience to aid him, and but limited information to recommend him to the public. He has however progressed so far, generally, to the satisfaction of his readers, for which he is thankful. As the first volume of the Phœnix is on the eve of closing, the editor has thought best to apprise the public that a new volume will be commenced next month, and that the great object of its founders, the benefit of the Cherokees, will still be assiduously pursued. It is unnecessary to repeat and particularise the principles under which the future numbers of the Phœnix will be conducted. The principles will be similar to those which have governed the past numbers. The paper is sacred to the cause of Indians; and the editor will feel himself especially bound, as far as his time, talents and information will permit, to render it as instructive and entertaining as possible to his brethren, and endeavour to enlist the friendly feelings and sympathies of his subscribers abroad, in favour of the aborigines.

As the present policy of the general government, the removal of all the Indians beyond the limits of organised states or territories, is assuming an important aspect, the editor will feel himself bound to lay before his readers all that may be said on this subject, particularly the objections against this measure of the government.

Particular attention will be given to judicious miscellany. Choice pieces on religion and morals, domestic economy, &c. will find a ready admittance in the Phœnix.

The original part of the paper will be rendered as interesting as the means of the editor will allow. Owing to the want of an assistant, it is impossible to devote a large portion of the paper to the Cherokee language, as the whole must be original. The editor will however do what he can.

The friends of Indians are particularly called upon to assist in this undertaking by their subscriptions. Thus far, the Phœnix has been a dead expense to the proprietors. It is highly desirable that there should be sufficient patronage to secure it from the like pecuniary embarrassment in future. ELIAS BOUDINOTT.

New-Echota, February, 1829.

FOR SALE, OR TO LET,

THE brick Dwelling-House in Catharine street, at present occupied by G. TRACY. Possession will be given on the 1st of May. J. & L. SHERRILL.

April 20, 1829. 16

JUSTICE'S MANUAL.

THE JUSTICE'S MANUAL, or a Summary of the Powers and Duties of Justices of the Peace of the state of New-York, adapted to the revised statutes: By Thomas G. Waterman, counsellor at law: Just received by HASTINGS & TRACY, No. 40, Genesee street.

Utica, April 14, 1829.

UTICA DIRECTORY.

THE Publisher of the UTICA DIRECTORY, wishing to prepare before the 1st of May, so much of it as relates to Public Officers and Societies, requests information as to any that were omitted last year; and new ones. He also wishes to be referred to any subject proper for the Directory, not embraced in the plan of the first number.

He will make the *List of Names*, immediately after *the May-day removals*; and all not called on prior to the 23d, may consider themselves omitted, and ☞ send in their names on Monday or Tuesday following.

THE UTICA ANNUAL ADVERTISER is published with the Directory. From its general circulation in the village and vicinity, and being much in the hands (at the public houses, boats, &c.) of travellers, and persons who come here on business, it is considered an efficient medium of advertising. The Publisher solicits for the Advertiser, the patronage of those who are interested for the annual appearance of the *Directory*, as it will assist him to sustain the publication of it without loss. Price $3 for a page, $2 for half a page, $1 for one sixth of a page.

☞ Communications may be handed to the publisher; or indorsed *Utica Directory*, and sent through the post-office, or by the carrier. *April* 14, 1829. 15

CLINTON ACADEMY.

THE Summer Term of the above Institution will commence on Tuesday the 5th day of May next, under the charge of Rev. Salmon Strong, late Principal of the Cayuga Academy, at Aurora. Eight or ten young gentlemen can be accommodated with board in a family with the Instructor, if application be made soon. Terms of tuition, three and four dollars per quarter.

P. S.—The Female Department will be under the direction of Miss JANE WILSON. Term to commence on the 11th of May next.

Clinton, (Oneida Co.) April 10, 1829. 15w3

GLASS LAMPS.

GLASS LAMPS, of the newest patterns and greatest variety ever in Utica, are on the way, and will be here at the opening of the canal; together with an entire new stock of CROCKERY, which will be sold unusually low for cash. THOMAS F. FIELD & Co.

Utica, April 14, 1829. 15w3

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

LOOK AT THIS!!

SELLING AT COST.—The Subscribers being about to close their business in this place, now offer their entire Stock of DRY GOODS, at COST; among which are some great bargains. Ladies wishing to supply themselves *cheaper than ever*, with splendid Lace Collars, Pelerines, Capes, Caps, Veils, &c. &c. will do well to call soon, at No. 36, Genesee street. Also, Ribbons, Calicoes, Broadcloths, Table and Piano Covers, Umbrellas; all of which were purchased uncommonly low, and will be sold accordingly.

BULL & WINSLOW.

Utica, March 23, 1829. 9

WHITE MUSTARD SEED.

JUST received, a quantity of WHITE MUSTARD SEED, of a good quality—For sale, by

WARNER & HARVEY.

Utica, Feb. 24, 1829. 8

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.

J. BROWN, 122, Genesee st.

Dec. 29, 1828. near the Canal.

TIN & SHEET-IRON WARE.

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,

Dec. 30, 1828. 122, Genesee st. near the Canal.

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.

Utica, Dec. 30, 1828. J. BROWN.

SUGARS & MOLASSES.

10 hhds. N. O. and St. Croix Sugars,
30 boxes Lump Do.
30 hhds. Molasses,
Just received and for sale, by
PARKER & HASTINGS,

Utica, Dec. 9, 1828. No. 90, Genesee street.

FRESH TEAS & TOBACCO.

80 chests fresh Hyson-skin, Young Hyson, } TEAS
Old Hyson, Souchong and Bohea }
60 kegs Plug Tobacco,
For sale, by PARKER & HASTINGS,

Utica, Dec. 9, 1828. No. 90, Genesee street.

FISH.

75 quintals Codfish—20 bbls. Mackarel,
100 boxes smoked Herring,
For sale, by PARKER & HASTINGS.

Utica, Dec. 9, 1828. 50

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c—Notice is hereby given to all the creditors of JOHN MEREDITH, of Deerfield, in the county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in Utica, in the county aforesaid, on the thirtieth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819. Dated this 13th day of April, 1829.

18w10 JOHN MEREDITH, *Insolvent.*

POETRY AND MUSIC.

WAKE, ISLES OF THE SOUTH.

Lines, composed by W. B. Tappan, of Philadelphia, and sung at the embarkation of the missionaries for the Sandwich Islands, in 1822.

WAKE, Isles of the South! your redemption is near;
No longer repose in the borders of gloom;
The strength of His chosen in love will appear,
And light shall arise on the verge of the tomb.

The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean storms cease,
Shall bear the rich freight to your desolate shore,
Shall waft the glad tidings of pardon and peace.

On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey,
The morning will open with healing and light,
The glad Star of Bethlehem brighten the day.

The altar and idol, in dust overthrown;
The incense forbade that was hallow'd with blood;
The Priest of Melchisedec there shall atone,
And the shrines of Atooi be sacred to God.

The heathen will hasten to welcome the time,
The day-spring, the prophet in vision once saw;
When the beams of Messiah will 'lumine each clime,
And the isles of the ocean shall wait for his law.

And thou, ONOOKIAH! now sainted above,
Wilt rejoice as the heralds their mission disclose;
And thy prayer be heard, that the land thou didst love,
May blossom as Sharon, and bud as the rose.

From the New-Hampshire Observer.

SACRED MUSIC.

MR. EDITOR—In a late number of the Western Recorder, I noticed a plan suggested for the encouragement of a more extensive cultivation of sacred music; and believing it calculated to excite a lively interest in the hearts of Christians towards that object, and have a happy effect on that part of the worship of God in his sanctuary, I beg leave to offer you the following brief recapitulation of the plan, together with a few thoughts of my own on the subject; and if you think them worth the perusal of your patrons and correspondents, you are at liberty to publish them.

The plan proposes, first, that the church resolve itself into a musical association, and appoint a committee, for the purpose of co-operating with a committee chosen from among the singers, to form a constitution by which the choir shall be regulated.

Second, that the committee from the church and singers, jointly invite suitable persons to unite with the choir; to obtain from time to time suitable and qualified teachers to instruct the choir; to select a suitable person to lead the choir, possessing judgment and correct taste, of sound morals, and if practicable, a pious man. Let it also be their duty to invite members of the congregation, of good morals, to become honorary members of the society.

Third, let the committee be instructed to search out all within the limits of the congregation, possessing a musical ear, and endeavour to persuade them, unless their moral characters are exceptionable, to cultivate their talents, so as to become useful to the church.

Finally, let it be the business of the committee to take knowledge of all difficulties which may from time to time exist; to consult on all measures of a prudential nature, and devise means, in connexion with the established authorities of the church, for keeping up that general interest, which is indispensable to its ultimate success.

The remarks which I would offer in addition to the above, are as follows: Let associations thus formed, set apart stated seasons, to unite in concert; let all members of the choir, whether professors or non-professors, be invited to attend.

Let one object of these meetings be special prayer for the conversion of those who are not professedly pious, that God would renew and sanctify their hearts; and that more attention may be bestowed on this subject, and that the music of the sanctuary may be conducted with seriousness and becoming propriety.

Let another object be to procure suitable intelligence relating to this object, causing it to be read; and also endeavour to interest the unconverted part of the choir, by devoting a part of the time to the practice of music, interspersed with occasional and appropriate remarks; and cause whatever may be new and peculiarly interesting, to be published in some religious newspaper, for the edification and encouragement of other associations of a similar nature, which may be formed.

Would not such a course be productive of much good, and give an impulse to the cause of sacred music in our churches, which would soon elevate it to its proper rank and standard; and would not this be a means of furnishing our religious papers with valuable and interesting subjects, calculated to warm the hearts, and animate the affections of Christians? F.

MISCELLANEOUS.

PROTESTANT MISSIONS.

In 1559, the King of Sweden, Gustavus Vasa, established a mission to Lapland, with a view to bring that country more perfectly under the influence of christianity.

In 1649, was formed the corporation for the propagation of the gospel in New-England.

In 1698, the Society in London for promoting Christian Knowledge was instituted.

In 1701, the Society for the propagation of the Gospel in Foreign Parts, was incorporated.

In 1705, the King of Denmark, Frederick IV, established a mission to Tranquebar, for the conversion of Hindoos; and in 1716, he founded one for Norway.

The Society in Scotland for the propagation of Christian Knowledge was established in 1709; the royal Danish Mission College about the same time; the mission of the Moravian Brethren 1732; the Methodist Missionary Society 1786; the Baptist Missionary Society 1792; the London Missionary Society 1795; the Edinburgh Missionary Society 1796; the Church of England Missionary Society 1799; the American Board of Commissioners for Foreign Missions 1810; the Baptist American Board of Commissioners for Foreign Missions 1814.

ORIENTAL ILLUSTRATION OF PSALM XXI, 5.

"I confess," said Capt. Wilson, "that, since my return from India, I have been forcibly struck with several things, which prove the scriptures to be an eastern book. For instance, the language of one of the Psalms, where David says, "Thou anointest my head with oil, my cup runneth over," most likely alludes to a custom which continues to this day. I once had this ceremony performed on myself in the house of a rich Indian, in presence of a large company. The gentleman of the house poured upon my hands and arms a delightful odoriferous perfume, put a golden cup into my hand, and poured wine into it till it ran over, assuring me at the time, that it was a great pleasure to him to receive me, and that I should find a rich supply in his house. I think the inspired poet expressed his sense of the divine goodness by this allusion."—*Chr. Obs.*

THE NINTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbour." It not only requires of us to avoid the smallest deviation from truth, if called upon to give our testimony respecting the conduct of others, but to avoid saying any thing, even though true, in private conversation, that may be prejudicial to their characters; unless when necessity or expediency may require it. This precept is violated, where men either invent or circulate malicious stories respecting others, though often done for the sake of amusement. All those sallies of wit or satire which tend to bring reproach upon another, or turn him to ridicule; every misrepresentation of his actions, or a disposition to ascribe them to false or unworthy motives, or to such as there is not the fullest evidence are the true ones; in short, every case in which we are not tender with our neighbour's reputation, as we should reasonably expect, according to the law of love, he should be of ours; may be considered as violating the spirit of this commandment. Lev. xix. 16: Matt. vi. 1: John vii. 24: Eph. iv. 25: Col. iii. 9: James 11.—*Rich. Herald.*

OMNISCIENCE OF THE DEITY.

A methodist preacher once said in his sermon, that "God could know all things; but some things he did not choose to know." This is the doctrine of Dr. Clark. A shrewd negro, a member of that society, having studied this subject for some time, at length arrived at the following conclusion, to which he was evidently brought by piety and common sense. "God must know all things, to know *which to know*." That is, God must know all things, in order to be able *to determine* what things he ought to know, and what things he ought not to know. I would like to see the argument of this negro satisfactorily answered, by some of those who oppose the omniscience of the Deity.

THE OLD CONGRESS.

In the first American Congress, embracing in the opinion of Lord Chatham, greater wisdom, patriotism and talent, than any deliberative body of ancient or modern times, the following resolution was adopted by a large majority:—

"*In Congress, Monday, Oct.* 12, 1778.

"Whereas true religion and good morals are the only solid foundation of public liberty and happiness: *Resolved*, That it be and is hereby *earnestly* recommended to the several states, to take the *most effectual* measures for the encouragement thereof; and for the suppressing theatrical entertainments, horse-racing, gaming, and *such other diversions* as are productive of idleness, dissipation, and a general depravity of manners."

SLEEPING IN CHURCH.

It is a matter of record, (no matter where), that about one hundred years ago, an Indian was conducted by a discreet burgess of the city, to witness the service of the sanctuary on the Lord's day. When these services were ended, the citizen, on their way homeward, in order to show the superiority of christianity over heathenism, entered into a detail of the money appropriated by the congregation of which he was a member, for the support of public worship, the erection of a house, the salary of ministers, &c. To all this the son of the forest, who had observed the drowsy disposition which pervaded the assembly, replied—"Umph! Indian sleep just as sound under a tree, and no pay any thing!"

MASQUERADES.

This licentious species of amusement seems to have taken deep root; there being, we believe, no less than three or four every night, above ground. How many below, we know not. But the reader may not perhaps understand what we mean by this remark. We will tell him. The other night, as it will be recollected, there was an assault committed upon Mr. Assistant Alderman Strong, as he was wending his way to his domicil. And it has been stated, "that in searching for the ruffians, upwards of sixty sinks of iniquity were explored; and one of them contained a dance house 25 feet under ground, where a subterranean *fancy ball* was going on at the time."—*N. Y. Spectator.*

CENSUS OF NEW-YORK AND PENNSYLVANIA.

The following table of the number of inhabitants in two of the largest states in the Union, taken at four different periods, under the authority of the United States, has been furnished us by an obliging correspondent:

Years.	*New-York.* No. of Inhabitants.	*Pennsylvania.* No. of Inhabitants.
1790	327,016	434,378
1800	586,141	602,546
1810	959,049	819,094
1820	1,375,989	1,046,840

The increase of population in the state of New-York, in the period of thirty years, is one million forty-eight thousand nine hundred and seventy-three; having somewhat more than four-folded its number of inhabitants in that period.

POPULATION OF THE UNITED STATES.

Mr. William Dardy, in his calculations of the increase of population in this country, expresses an opinion that in 1884, it will exceed seventy-one millions; and in 1903, it will swell to one hundred twenty-five millions, seven hundred eighty-eight thousand, nine hundred and fourteen.

"I will be your God, and ye shall be my people." Here is the epitome of all happiness and felicity; in this word all is inclosed, and without this nothing is to be found that deserves the desires of an immortal spirit. *Binning.*

Is he wise who hopes to attain the end without the means; nay, by means that are quite contrary to it? Such is every wicked man, who hopes to be blessed hereafter without being holy here, and to be happy, that is, to find a pleasure in the enjoyment of God, and in the company of holy spirits, by rendering himself as unsuitable and unlike them as he can.—*Tillotson.*

He that hath slight thoughts of sin, never had great thoughts of God.

Live not so much upon the comforts of God, as upon the God of comforts

LITERARY AND SCIENTIFIC.

The following article relates to the Colloseum, which is said to have materially contributed to the embarrassments of Rowland Stephenson, he having advanced to Mr. Horner, the proprietor, an immense sum, which, in the time of need, was found unavailable:—

From the Baltimore American.

THE COLLOSEUM.

Among the many recent gigantic and magnificent embellishments of the British motropolis, the journals speak with the most admiration of a new grand colossal panorama of London, placed in a huge building lately erected, which contains also other apartments on a grand scale, for the amusement of the public. From the various descriptions of it, which are of a length that seems intended to bear some proportion to the size of the edifice, we learn that this immense panoramic view of the metropolis is the largest picture ever painted, the diameter of the circle of canvass being 134 feet, while it is 60 feet from the floor to the springing of the dome. The whole painted superfices of canvass and plaster is about 40,000 square feet. On this vast surface are faithfully represented all the objects that can be seen from the top of St. Paul's, (on which the spectator is supposed to stand), contained within a horizon one hundred and twenty miles in circumference. The nearer objects are painted with still more force and fidelity. The closest are the lofty campanile towers of St. Paul's; and the reader may estimate the size of the paintings, when he is told that these towers are actually forty feet high on the canvass. The Literary Gazette says:—

"One of the passages of this great work with which we were most fascinated was the view of the majestic Thames, winding its graceful course through the various bridges by which it is spanned, from Putney to London. It is impossible to conceive any thing more beautiful than that portion of the river, and the adjacent buildings, including Lambeth Palace, Westminster Abbey & Hall, the Adelphi, Somerset House, the Temple, &c. which extends from Vauxhall to a little below Blackfriars. Sunny gleams and reflections on the water, painted with great care and happiness, constitute this the principal focus of the light of the picture.

"England's mighty heart," with its numerous veins and arteries; her vast and magnificent metropolis, with its venerable churches, noble palaces, ancient halls, public hospitals, spacious squares, populous streets, splendid theatres, extensive docks, commodious markets, pleasant parks, and flowery gardens, occupies the lower portion on the canvass, and may be examined for hour after hour, and day after day, with a delight and a wonder perpetually increasing.

"There was no small difficulty in getting at this enormous extent of canvass, in order to paint on it at all. The painter had to devise all manner of light scaffolding, bridges and platforms. Sometimes he was supported from the floor by two or three long and slender spars, which vibrated at every motion of his arm; sometimes he was suspended by cords from the roof, swinging like Shakspeare's celebrated samphire-gatherer. On two occasions he fell from a considerable height.

"The drawings for this huge picture were made in a manner still more singular. They were taken by Mr. Horner, from a little fragile hut, raised on slight and tottering poles, above the elevation of the cross of St. Paul's, where he had many hair breadth escapes. The transfer of the drawings to the canvass was made by Mr. Parris."

IMPROVEMENT IN MILL-STONES.

It has for some time been believed by some of the most ingenious mechanics, that the mill-stones used were much larger than was advantageous; that there was an unnecessary expense in the first instance, and a great loss of power in the use of them; and that it would be much more convenient to have the under stone the moving one or runner. In the first experiments, the runner was made convex, and the fixed or upper stone concave; but subsequently a Mr. Robinson, of Ohio, has conceived, and determined by experiment, that the same form may be given to the small stones to advantage, as has been usually given to the larger ones; with the lower stone as the runner. With stones from a foot to a foot and a half in diameter, about half of the power is saved. A great number of these kind of mills are said to be building in the state of Ohio; and Mr. William Wilson has recently erected one on the Maumee river, in this territory, moved by horse power.—*Michigan Sent.*

MOUNTAINS.

Capt. Partridge has communicated the heights of numerous hills and mountains in different parts of the United States and Canada, ascertained by himself. Mount-Royal, near Montreal, he sets down at 676 feet above the level of the St. Lawrence; the monument on the highlands, in Maine, 2002 high: Mount-Washington, N. H. 6,234: Crow's Nest, in the Highlands, 1,418: Catskill Mountain-House, 2,214: Mount-Mitchell, Nevesink, 282: Tompkins' Hill, Staten-Island, 307: Hempsted-Hill, Long Island, 319; and Weehawk-Cliff, 175 feet.

PREMIUM TRACT,

For obviating trite Objections to the Bible, &c.

The Publishing Committee of the American Tract Society, announce that there were presented to them, previous to the first day of the present month, thirty-one manuscript tracts for the above premium, which were all carefully examined. The choice of the committee fell upon two of the number, between the authors of which it was agreed to divide equally the premium of fifty dollars. On opening the sealed envelopes which accompanied said tracts, after the decision of the committee, their authors were found to be the Rev. William C. Brownlee, D. D. of New-York, and the Rev. John De Witt, D. D. professor of biblical literature, &c. in the theological seminary of the reformed Dutch church, New-Brunswick. The above tracts thus approved and accepted, will be forthwith put to press. The committee deem it their duty, at the same time, to say that several of the remaining tracts possess great merit, and well deserve to be communicated to the public. JAMES MILNOR, *Chairman.*

The following items of literary news are from the English papers:—

"We learn from Madrid, that the publication of the *Bibliographia Espanola*, so anxiously expected, is deferred from day to day, and it is feared that the nature of the work, which is edited by men of great patriotism and talent, will prevent its being given to the public, without offending the Spanish government, as few, if any, of the men eminent in Spanish history have escaped persecution. The work commences with the earliest period of Spanish Literature, and closes with the year 1808. It will contain the autographs and portraits of the most distinguished characters.

"A complete *History of Portugal*, down to the time of Don Miguel, is announced at Paris, by the Marquis de Fortia D'Urban and M. Mielle. It will be comprised in ten volumes."

Mr. Loudon, the indefatigable author of the Encyclopedias of Agriculture and Gardening, is preparing a new work, entitled an Encyclopedia of Plants, in one large volume, with 7000 engravings.

Dr. Richardson is preparing Notices of the Quadrupeds, Birds, Fishes, and Insects, inhabiting British North-America, and the country traversed by the late expeditions under Capt. Franklin

Sir Walter Scott has in press a new work, entitled essays on Planting and Gardening

A patent has been taken out in England, for the invention of a mechanical "volti subito," to assist the player of music to turn over the leaves of the book while performing.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$140 00a	Sole, oak tanned, lb	19a22
Pearl	135 50a140	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	31a32
Per lb	7 1-4a8	*Oil,*	
Coffee,		Whale, gal	32a35
Havana	12a14	Sperm, summer st'd	65a66
Java	14a15	—— winter do	73a75
Cotton,		Linseed, Amer	88a90
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	9 25a9 75
Alabama	9a11	—— prime	7 25a7 75
Feathers,		Pork, mess	12 50a13 00
Live American, lb	35a36	—— prime	9 50a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 75	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	4a—
Mackarel, No 1, 5	25a5 50	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	3 00a3 50
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	50a
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	7 77a	Havana, white, lb	12a14
Western (canal)	8 00a8 25	—— brown	9a11
Rye flour	3 75a3 87	New-Orleans	7a8
Indian meal	2 75a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 53a1 57	*Tallow,*	
—— western	1 50a1 53	American, lb	7a7 1-2
Rye	72a75	*Teas,*	
Corn, north yellow	54a55	Bohea, lb	27a28
Oats	30a34	Souchong	52a75
Barley	50a52	Hyson-skin	48a75
Beans, 7 bush's	7 50a9 00	Young-Hyson	73a1 10
Hides,		Hyson	80a1 10
LaPlata, lb	15a16	Gunpowder	1 00a1 25
S. A. horse, p'ce	1 50a1 75	Imperial	1 00a1 25
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a22
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 50a3 00
Scantling,	15 00a16 00	Port	1 00a2 00
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	46 00a47 00	Common	15a2
—— hhd	33,00a	Spinning	18a30
—— bbl	25 00a27 00	Amer Hatters	20a28

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

JOSEPH B. HOYT.

Utica, July 19, 1828. 30

NOTICE.

THE Subscribers inform their Friends and the Public, that they have taken the Cooper s Shop in Broad street, formerly occupied by Mr A. Eggleston, in connexion with their Cooperage near the Weigh-Lock, where they make and keep constantly on hand, all kinds of Cooper's Ware, viz: Cisterns, Hogsheads, Tubs, Keelers, Barrels of all kinds, Half Barrels, Kegs of all sizes, Well Buckets, and Pails; all made of the best materials and by the best workmen.

The above mentioned articles may be had cheap for cash and at short notice, on application at either of the above places. E. W. & T. ROUNDEY.

Utica, Jan. 26, 1829. 4

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 33, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec.* 23, 1828. 52

BNAK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken B. & Grazing	do
Albany State Bank*	do	Hoboken Man. & Bank'g	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	do	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	do	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	5-8	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or broken	
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
All others	1-2	Farmers & Mee.	do
Connecticut.		Lancaster	do
Norwich Bank	par	St. Clairsville	do
Bridgeport	do	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or broken	
Windham County	do	*Miscellaneous.*	
All others	1-2	New-Orleans Banks	5
Rhode-Island.		Michigan	1
Banks of this state	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

UNITED STATES HOTEL.

SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 40, of the New-Stockbridge tract; the remainder is now occupied by John M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.

Augusta, Dec. 18, 1828. 52

NEW SCHOOL BOOK.

HASTINGS & TRACY have just received Historical and Descriptive Lessons, designed as a Companion to Goodrich's, Morse s, Woodbridge's, Smiley s & other School Geographies, with numerous engravings

ALSO, a supply of Easy Lessons for young classes in common schools, by J. Leavitt. *March* 16.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability, and all those will consequently be without excuse, who shall purchase from any other persons. *September*, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

At a Surrogate's court, held for the county of Oneida, at the Surrogate's office, in the town of Rome, on the seventh day of April, A. D. 1829:—

Present—HENRY A. FOSTER, Surrogate.

In the matter of the real estate of Joel Bradley, dec'd } ON reading and filing the petition of Nancy Bradley, administratrix of the estate of Joel Bradley, deceased, and the papers accompanying the same—It is ordered, that all persons interested in the estate of the said deceased, appear before the said Surrogate, at the inn of A. Shepard, in the town of Utica, in said county, on Tuesday the twenty-sixth day of May next, at eleven o clock in the forenoon of that day, to shew cause why the whole of the real estate of the said deceased, or so much thereof as may be necessary to pay his debts, should not be sold. And it is further ordered, that a copy of this order be immediately published, for four weeks successively, in two of the public newspapers printed in the county of Oneida. 15 HENRY A. FOSTER, *Surrogate.*

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of DR. BATCHELDER, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

COOK'S ADHESIVE SALVE.

THIS sovereign remedy for Bruises, Wounds, Weak Back, Pain in the Side and Breast, &c. is prepared by WARHAM COOK, in Marcellus, Onondaga county, and MOSES COOK, in Kirkland, Oneida county, and by them sold wholesale and retail. The following certificates are from some of the numerous respectable individuals who have tested its efficacy:—

We certify, that we are acquainted with the virtues of Cook's Salve; that for the cure of bruises, cuts, sores, weak back, pain in the side or breast, rheumatism, &c. it is in our opinion superior to any thing of the kind now in use. We therefore cheerfully recommend it as being worthy of the attention and patronage of the public.

Dr JONAS C. BALDWIN, Lysander.
Dr SAMUEL PORTER, } Marcellus.
Dr E. H. PORTER, }

I have frequently made use of the above mentioned Adhesive Plaster, and have generally found it useful, and recommend it to the public. Clinton, August 25, 1828. Dr SETH HASTINGS, Jun.

I cheerfully concur with the gentlemen whose names are above signed, in recommending Cook's Plaster as a valuable remedy. Dr E. BISSELL.

We the Subscribers certify, that we have made use of Peleg White's Salve, and also Cook's Adhesive Salve, and we give Cook's a decided preference, being possessed of better qualities; and we most cheerfully recommend it to the public. July 19, 1828.

This certificate is signed by nine respectable individuals in Marcellus, two in Jordan, six in Onondaga, one in Westmoreland, and three in Kirkland.

Various other certificates of the efficacy of this Salve may be seen in the bills which accompany it.

☞ Sold also by WARNER & HARVEY, and HUNT & BRISTOL, Druggists, Utica.

February 24, 1828. 8w3

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr. De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, UTICA.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of HENRY BULKLEY, as well in his individual capacity as one of the late firm of Mather & Bulkley, an insolvent and imprisoned debtor, to show cause, if any they have, before the said judge, at his chambers in Utica, in the county of Oneida, on the sixth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 10th day of March, 1829. HENRY BULKLEY, *Insolvent.*

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.